AN IN-DEPTH STUDY OF THE CONCEPT OF *MUTTAQEEN* IN THE QUR'AN AND ITS IMPLICATIONS FOR WOMEN IN ISLAM

by

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A Dissertation Submitted to the Faculty of the California Institute of Integral Studies in Partial Fulfillment of the Requirements for Degree of Doctor of Philosophy in Humanities with a Concentration in Philosophy and Religion and an emphasis in Asian and Comparative Studies

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ABSTRACT

This study consists of a close reading of the word *Muttaqeen* in the Arabic, the concepts associated with it in the Qur'an, and the implications of its use in that context for women in Islam. The teachings of Islam are taken primarily from the Qur'an and Hadiths (the body of traditions and sayings of the Prophet Muhammad (Peace be unto him) [Pbuh]). Muslims regard the Qur'an as a direct revelation from God that took place during one night of the *Ramadan* (an Arabic lunar month). Hadiths, the body of tradition surrounding the Prophet's life and sayings during his lifetime are actually separate from the main text of the Qur'an. Shii Muslims also have Hadiths that are related to the descendants of the Prophet's daughter, Saint Fatimah, and her husband Saint Ali ibne-Abu Taaleb, who according to the Shii tradition, was the first caliph chosen directly by the Prophet.

This study is important because the way in which *Muttaqeen,* and the concepts associated with it, is interpreted directly influences how principles of the Qur'an are applied in Islamic jurisprudence, the laws of daily living and fulfillment of Islamic responsibility. The adoption of laws not based on an accurate interpretation of the Qur'an has negatively

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impacted Muslim women's lives. It is hoped that this research will influence male Islamic scholars who have conflicting interpretations of the Qur'an as it relates to the Muttaqeen, and that the adoption of more accurate interpretations will improve the lives of Muslim women.

Unless otherwise indicated, the translation of the Qur'an from the Arabic to English in this document is my own.

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CHAPTER 1: OVERVIEW

This research study is an in-depth exploration of the question, In the Arabic Qur'an, who are the *Muttaqeen?* To answer this question, I will undertake a study of the word *Muttaqeen* and its cognates, as well as how they have been defined, interpreted, and used. A corollary question that will be addressed is, How have translations of the term affected and shaped the lives of Muslims in general and Muslim women in particular?

In this introductory chapter, I will give some general background on the significance of the term *Muttaqeen,* introduce the kinds of literature I have drawn on in the dissertation, outline the purpose of the study, discuss some problems of translation, and put the research in its historical context.

The central thesis of the present study is that an accurate interpretation of the unique word *Muttaqeen* in the Qur'an reveals that the virtues and qualities associated with it belong to all individuals, regardless of gender, as long as they fulfill the requirements set forth in the Book (detailed in the quote below). This dissertation is an etymological study of the unique word *Muttaqeen* in the Qur'an and its interpretation as it appears in the Qur'an as well as *Hadiths,* or "sayings." It is important to note that although the word *Muttaqeen* has in the past often been equated with the word *Taqwa,* Muttaqeen is in fact a much more complex and subtly nuanced concept that cannot be reduced to the single meaning of Taqwa.

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As a place to begin, I quote Khalifa's translation of the Qur'an 2:1-5, verses which should be the basis for any accurate understanding of who the Muttaqeen are:

> In the name of God most Gracious, most Merciful ALM This scripture is infallible; a beacon for righteous (Muttaqeen) who believe in the unseen, observe the contact prayer (Salat), and from our provisions to them, they give to charity. And they believe in what was revealed to you, and in what was revealed before you, and with regard to the Hereafter, they are absolutely certain. These are guided by their Lord, these are the winners.[1]

So, the Qur'an itself is clear that the Muttaqeen are those who believe in the unseen, do the Salat contact prayers five times daily, give of what they have received from God, believe in the day of resurrection, and believe in what has been revealed by God. Hadiths by anyone other than the Prophet (Pbuh) should not be used to define the word *Muttaqeen.* For example, there is a suggestion (66:3) of a wrongdoing by the Prophet (Pbuh) having to do with a secret told to his wife Aisha,[2] and this has caused much misunderstanding. However, the notion of a secret did not appear in the Arabic Qur'an; rather, it was introduced in a Farsi translation of a Hadith. Hadiths other than those of the Prophet (Pbuh) himself are interpretations of various Muslim lawmakers that have been handed down orally, first by the Sahaba (those men who claimed they were close to the

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1. Rashad Khalifa (trans.), *Qur'an: The Final Testament* (Tucson, AZ: Islamic Productions, 1992) [2:1-5].

2. Hajj Mehdi Ellahi Ghomsheii (trans.), *Qur'an Majid* (Tehran: Islamic Books, 1978) [66:3].

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Prophet) and, currently, by *muftis* (Sunni preachers) and *mullahs* (Shii preachers) who are known as the teachers and interpreters of Islam.

During my years of researching the Qur'anic verses and other data on the Muttaqeen, I focused on Islamic laws regarding Muslims and their social rights and obligations in connection with the word and its cognates. Chittick points out two cognates of the word *Muttaqeen*—and comments, "The term is especially difficult to translate." *Muttaqeen* generally refers to individuals, and typically, such individuals are thought to have the attributes of Ttaqva:

> The term implies observing the religion meticulously, sincerely, and with full presence of mind. In the verbal of *Ettaqa*, the word often takes God as object...his translation is: to be wary of God. That Ttaqva is a human quality established in relationship to God is clear in any case, whether or not God is mentioned in the immediate context.[3]

Muttaqeen, which implies a way of being in the world, is a complex and elusive term that is very difficult to translate from Arabic into other languages. Qur'anic Arabic is the classical form of Arabic; in this form a word is understood in terms of its roots. The root of *Muttaqeen* and its cognates is *Waq*. A wide range of meanings inhere in the lexicon of meanings for the root word *Waq* or *Waqee*: "protector, preserver, guardian, to guard, to preserve, to take care of, to safeguard, to protect, to beware, to be wary, to fear God with regard to something, to show regard for something for God's sake." It is most commonly translated as "to be pious," "to be filled with awe before God," "to be God-fearing, to be

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3. William C. Chittick, *Faith and Practice of Islam* (Albany: State University of New York Press, 1992), 12.

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devout." The word *Toqeae* means "fear of God"; *Toqae taddaun* means "godliness, piety"; and *Taqeae, Muttaq, or Yakhafo Allah* mean "God-fearing."

A clear understanding of the scope and depth of what it means to be *Muttaqeen* is essential as Muslims move forward in the development of their personal spiritual lives. There are many debates among Muslims on the details of law (especially relating to women, concerning wearing of a veil, speaking in front of men, etc.) and on enforcement of these laws, but much of this is from Hadiths not contained in the original Arabic Qur'an. In my extensive research I have found few in-depth, scholarly studies of the meanings of the crucial word *Muttaqeen* in the Qur'an, a key term for a receiver of the Book.

Now I look at crucial verses in the Qur'an itself that reveal (a) the Book is given to all regardless of gender, and (b) that even those who are not Islamic—e.g., Christians, Buddhists, etc.—could be considered Muttaqeen *if* they follow the precepts outlined by the Prophet (Pbuh). The English translation for 2:2 refers to a prayer from the messenger:

ذلک الکتب لا ر یب فیه هدی للمتقین.[4]

> This scripture is infallible; a beacon for the *Muttaqeen* [righteous].[5]

The messengers with *Taqva* (see Appendix A) all recited one specific prayer, but they also each had individual prayers.[6]

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4. 2 آية 2 سورة قرآن كريم Qur'an 2:2.

5. Khalifa, *Qur'an: Final Testament* (2:2).

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Another prayer from the Arabic original is:

ر بنا و اتنا ما وعدتنا على رسلک و لا تخرنا يوم القيمة انک لا تخلف الميعاد."[7]

TheEnglish translation is:

> Our Lord, grant us what you promised through Your messengers, and do not forsake us on the day of resurrection. Surely, You never break your promise. Their Lord responds to these by saying, "I never neglect to recompense any worker among you, be [YOU] male or female; you are equal to each other."[8]

Islam is total submission to God alone; in the original Arabic this is stated as,

ان الدين عند اللة الاسلام "[9]

Ahmed Ali[10] translated this into English as,

> The true way with God is peace.[11]

Rashad Khalifa translated the same verse as,

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6. These are the individuals prayers in the Qur'an, 26:106, 124, 142, 161, 177; 61:124; 29:16; 7:128; 3:5; and 23:87.

7. 194 آية 3 سورة قرآن كريم Qur'an 3:194.

8. Qur'an 3:194-195.

9. 19 آية 3 سورة قرآن كريم Qur'an 3:19.

10. Ahmed Ali was a Pakistani novelist, diplomat, and scholar born in Delhi, India. He translated the Qur'an in a book titled *Al-Qur'an: A Contemporary Translation.* He was educated at Aligarh and Lucknow universities, completing an M.A. in English studies in 1931. (Wikipedia contributors, "Ahmed Ali," *Wikipedia, The Free Encyclopedia,* http://en.wikipedia.org/w/index.php?title=Ahmed_Ali&oldid=173808333 (accessed December 9, 2007).

11. Ahmed Ali, *Al-Qur'an: A Contemporary Translation* (Princeton, NJ: Princeton University Press,1994) [3:19].

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The only religion approved by God is submission.[12]

While I reviewed many, many different translations for this study, in this document three primary translators I use are Rashad Khalifa, whose mother tongue is Arabic; Adbullah Yusuf Ali,[13] whose mother tongues are Urdu and Hindi, and Ahmed Ali, whose mother tongues are Hindi and Urdu.

Background of the Problem

Who are Women in Islam?

A factor motivating this study was my personal experience growing up in Islamic life. As a young woman, I knew there were separate standards of conduct and expectations for men and women. Girls were kept in the house except for school or family occasions, and we were always under the direct supervision of our parents. Although my father was an air force officer and was considered a modern, progressive man, we were still bound by traditional Iranian society. As I got older, it became important to me to prove that men and woman were equal, but with their own qualities. I was the first woman parachutist in Iran. I worked as a reporter for a women's magazine. I was also the first sports anchorwoman for public television in Iran, and I was a high school physical education

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12. Khalifa, *Qur'an: Final Testament* (3:19).

13. Note that although various countries use different spellings for the name "Yusuf" (for example, "Yousuf"), I use "Yusuf" for consistency throughout this document.

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teacher while I was getting my university degree. All during this time, I observed the differences between the lives of most women and men.

When I married, my husband was a special forces officer. Some of his friends and fellow officers wondered why he was "allowing me" to continue my higher education, but a few of his peers wondered what was in the teaching of the Qur'an that led to the development of a culture in which women were given so little opportunity to develop. As I studied the Qur'an, I questioned the ways in which the laws of the Qur'an were being applied to women in fundamentalist Islamic countries.

A primary question asked in this study is, Are the laws that limit women's activities and appearance in Islam found in the Qur'an? To answer this question, I focus on the concept of the *Muttaqeen* ("the observant person"[14] or "those"[15]). According to the Qur'an, the *Muttaqeen* (observant person) is the individual to whom the Qur'an, as a whole, is addressed. In Arabic, the Qur'an tells Muslims:

بسم الله الرحمن الرحيم
آلم ذلك الكتاب لا ريب فيه هدى للمتقين
الذين يؤمنون بالغيب و يقيمون الصلوة
و مما رزقناهم ينفقون
و الذين يؤمنون بمآ انزل إليك و مآ انزل من قبلك و
بالاخرة هم يوقنون.[16]

Rashad Khalifa translated this into English as,

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14. Khalifa's translation for *Muttaqeen*, *Qur'an: Final Testament* (3:19).

15. Ali's translation for *Muttaqeen*, *Al-Qur'an* (3:19).

16. *Qur'an* 2: 2 -5. قرآن سورة 2 آيات 2 – 5

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> This scripture is infallible; a beacon for the righteous (Muttaqeen).[17]

Ahmed Ali translated the same verse,

> This is The Book free to doubt and involution, a guidance for Muttaqeen (those).[18]

The "observant person," or "those"—the Muttaqeen in the Qur'an—is not identified as either male or female, but is merely a non gendered individual who is responsible for carrying out the general laws of observance as set out in the Qur'an. While the Qur'an does have laws that are specific to men and women, the lives of women have been severely impacted and restricted over time by ongoing interpretation of the Qur'an in the sayings of the Hadiths. Gradually, over centuries, these oral interpretations have come to be accepted as the bases for laws that cannot be directly supported by the words of the Qur'an. These laws are used to limit the lives of women while giving power to men. The lives of men have not been as severely restricted as have been those of women.

The Controversy about the Qur'an and Hadiths

This study continued to gain relevance for me as I researched the topic of women in Islam. I quickly noticed that the Hadiths that were based on the oral tradition treated Hadiths by those other than the Prophet (Pbuh) as equal in importance and binding in law as those of the Prophet himself! Most of what was written about women had its roots in the

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17. Khalifa, *Qur'an: Final Testament* (2:2-4).

18. Ahmed Ali, *Al-Qur'an* (2:2).

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sayings of the Prophet's *sahaba* (male companions). However, *sahabiyyat* (female companions) of the Prophet were also mentioned in historical and oral records, but the names of the Prophet's sahabiyyat were lost to time. Where, I wondered, was the tradition of the sayings of these women?[19] Thus, Islamic literature is extremely limited in that it is based on the sayings of only *some* of the Prophet's companions. It is unfortunate that there are no recorded sayings of the Prophet's (Pbuh) *sahabiyyat,* who, like their male counterparts, came into direct contact with the Prophet (Pbuh).[20]

Over time, people came to accept the Hadiths as having the same authority as the Qur'an, although the teachings of the Hadiths were irregular when compared with a close reading of the Qur'an itself. The Hadiths did not faithfully reflect the original teachings of the Prophet (Pbuh) but were attempts to fit the teachings of the Prophet (Pbuh) into pre-existing philosophical and cultural frameworks by making interpretations (taphsyr).

It is only recently that an interest in the meaning of the Qur'an for women has emerged in the East and the West among both female and male scholars. There is a profound need for a comparison of the Hadiths (sayings) and the taphsyr (interpretation) with the actual teaching of the Prophet (Pbuh) as embodied in the Qur'an. These culturally- and

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19. Ruth Roded, *Women in Islamic Biographical Collections from Ibn-Sa'd to Who's Who* (Boulder: Lynne Rienner, 1994), 20.

20. Ibid., 3.

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sociologically-based interpretations of the Qur'an have left many Muslim women vulnerable to oppression and violence in the name of Islam.[21] Women are fearful for their lives because the interpretations have given men absolute power over women, including, in some places, the power to take women's lives and go unpunished.

One of the central teachings of the Prophet (Pbuh) is written right at the beginning of the Qur'an (2:2):

...نىللمتـــق ىه هدىب فـىذلـــک الکتـــب لا ر [22].

which I translate as:

> This book is infallible, a beacon for the righteous [Muttaqeen].[23]

The Torah and Biblical collections of all the scriptures revealed through Jesus and Moses and Muhammad have the same message to the Muttaqeen:

> Truth of Torah and Bible are a beacon for the Muttaqeen.[24]

---

21. For an introduction to social structure in Islam, see R. Levy's *An Introduction to the Sociology of Islam,* Vol. 1 (London: William and Norgat, 1931); *The Social Structure of Islam* (Cambridge, England: Cambridge University Press, 1965); and L. Al-Faruqi's *Women, Muslim Society and Islam* (Willowbrook, IL: American Trust, 1988).

22. قرآن كريم سورة 2 آية 2 Qur'an 2:2.

23. Khalifa, *Qur'an: Final Testament* (2:2).

24. Qur'an 5:46.

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Purpose of the Present Study

Through this dissertation I hope to contribute a deeper understanding of who the Muttaqeen are, to whom the Qur'an is addressed, and the impact of current understandings on the perceptions and lives of those who are touched by Islam. The first purpose of this study, then, was to learn more about the phenomenal influence of Muttaqeen in the Qur'an as discussed by Muslim scholars, who, it must be remembered, are primarily male.

A second purpose of this work was to give Islamic scholars a well-researched study of Muttaqeen based on the original Arabic Qur'an that is not limited to the standard canon. My hope is that this study of the Arabic Qur'an and several English and Farsi translations will help scholars come to a more complex and an in-depth understanding of the word *Muttaqeen* and its cognates in the Qur'an.

A third purpose of the study was to explore the gender connotations, if any, associated with the word *Muttaqeen.*

I hope that this study ultimately will contribute to a regeneration of the understanding of the Qur'an by peeling away some of the misinterpretations that cloud the shining clarity, wisdom (*hekmat),* and spirituality that the Qur'an offers to scholars and nonscholars alike.

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Challenges of Translating the Word *Muttaqeen*

Existing translations and explanations are problematic because they are often colored by the context in which they are discussed and by the experiences of interpreters who, in turn, have been influenced by religions before Islam and in the areas in which Islam flourished.[25, 26, 27] Translators have often spent much time trying to define exactly who (in their opinion) qualifies to be considered Muttaqeen. Some Islamic scholars have little interest in the deeper meaning of the concept and are happy to take the verses at face value:

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25. Mohamed Ahmed & Samira Ahmed, *The Koran Complete Dictionary and Literal Translation* (Cairo, Egypt: Islamic Publishing, 1990).

26. Before Islam, tension existed between various tribes. Attempts at forming a confederacy to avoid conflict, in which each tribe would have different responsibilities, were never altogether successful. In the war of Fijar, the Quraysh tribe fought with Nomad Arabs up until 590 CE. In 590 CE Uthman b. Huwayrith from Byzantium attempted to lead Mecca and capture other tribes, but they did not succeed. In 595 the young Muhammad married an older woman, Khadija. Muhammad was summoned to God and the Qur'an placed in his heart, but he did not release the first Revelation until 610. Two years later the Prophet and some other Muslims emigrated from the place of their conversion to Abyssinia to spread Islam. The historical emigration marks the beginning of Islamic date (lunar month 1427 AH/1384 CE). Between emigration and his farewell in 632 the death of beloved Prophet Pbuh Khadija 619 was the most painful. However, the Arab civilization had a life independent of its tribal reality and one tribe had supremacy over the others. (From Muhammad Jarir Tabari, *The History of the Messengers and Kings,* trans. Abul Gassen Payandeh (Iran; Assatier, 1973).

27. The controversy surrounding Rashad Khalifa is based on his own writing; he wrote that he, "discovered the Qur'an's secret numerical code, between the years 1968 and 1981." On January 31, 1990, before dawn, Rashad Khalifa, was slain in his mosque in Tuscon, Arizona, by unknown individuals who earlier that night had broken in and were waiting for him. His followers knew that he came early every day to carry on his work. A few months before his death he had claimed that he was the Messenger of God, and he had tried to delete verses from the Qur'an.

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> This scripture is infallible; a beacon for the *Muttaqeen* who believe in the Unseen, observe the *Salat* [contact with God] and from our provisions to them, they give and they believe in what was revealed to you, and before you, in addition, concerning the hereafter, they are absolutely certain these are those guided by their Lord these are the winners.[28]

A significant portion of this study focuses on an exploration of the ways in which various scholars have interpreted the idea of Muttaqeen in 2:3-5 of the Qur'an.[29]

The ways Arabic words in the Qur'an have been interpreted and applied in Islamic jurisprudence have impacted the lives of millions women, at the least limiting their scope of activity, and at worst affecting their lives at the most profound level, all in the name of the Qur'an. Thus, it is critical that the ways in which these words are used are given a close reading and studied consideration so that the intention of the Qur'an is carried out. The exploration of the word *Muttaqeen* in this study serves as an example of how an in-depth analysis of one word may change the lives of millions of Muslims.

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28. Qur'an 2:2.

29. These five verses address the minimum requirements (the way of being) for the Muttaqeen.

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Methodological Approach: Hermeneutics

"A word carries far—very far—deals destruction through Time as bullets go flying through space."[30]

According to Denzin and Lincoln,[31] the word *hermeneutics* derives from the Greek verb *hermeneuein*, which means "to make something clear." Hermeneutics is concerned with the interpretation and understanding of texts, and although it is now used in many other fields, its early use was in understanding and interpreting religious texts. A hermeneutic approach involves cultivating the ability to understand things from another's point of view, encompassing the historical, cultural, and social forces that may have influenced their outlook. This understanding is then applied to interpreting the meaning of written texts and symbolic artifacts that may be either historic or contemporary.

Palmer,[32] who defines hermeneutics as the science of interpretation, notes that a hermeneutic method is intended to outline rules and methods to ensure consistent interpretations of written texts.

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30. Words spoken by the character Marlow in Joseph Conrad's *Lord Jim*, Chapter 15, as quoted in the *Columbia Dictionary of Quotations,* edited by Robert Anderson (New York, Columbia University Press, 1993).

31. N. K. Denzin and Y. S. Lincoln, *Handbook of Qualitative Research* (Thousand Oaks: Sage, 2000).

32. R. E. Palmer, *Hermeneutics* (Evanston, IL: Northwestern University Press, 1969).

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Madison[33] comments on a major debate between two of the major contributors to the field of hermeneutics, Gadamer and Hirsch. Gadamer attacks the concept of "method" and the ideal of "scientific" knowledge, because he believes that the methods of the physical sciences are not appropriate in the humanities. Hirsch, however, believes that the scientific research method is applicable to both science and literary interpretation of texts.[34] Hirsch's method requires a more exact *exegesis;* he believes one must search for the true meaning of a text in its original form and context. In this study I use exegesis to critically examine and understand the term and concept of Muttaqeen[35] (Madison 1988).

Gracia says that the term *interpretation* comes from Latin and refers to "meaning," "translation," and "explanation."[36] He notes that all of these meanings point to three important factors in interpreting a text: "First, the text being interpreted; second, the interpreter; and third, a text added to the text that is being interpreted."[37] In order to bridge cultural and temporal gaps that have separated contemporary audiences from the text, the interpreter must consider the important historical elements, social dynamics, and events that shape the interpretation. Using Garcia's textual

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33. G. B. Madison, *The Hermeneutics of Postmodernity* (Bloomington: Indiana University Press, 1988).

34. Ibid., 25-26.

35. Madison, *Hermeneutics of Postmodernity.*

36. J. E. Gracia, *A Theory of Textuality: The Logic and Epistemology* (Albany: State University of New York Press, 1995), 147.

37. Ibid., 153.

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model, this study pays close attention to the historical details of the Prophet's time and his life.

Madison's[38] approach to hermeneutics assessment is rooted in certain key principles and criteria that are relevant here: (a) coherence, (b) comprehensiveness, (c) penetration, (d) thoroughness, (e) appropriateness, (f) contextually, (g) agreement, (h) suggestiveness, and (i) potential. In comparing the many different interpretations I encountered, I kept in mind a coherent and overall view of the term *Muttaqeen* as *it is used in the original text* of the Qur'an. To achieve comprehensiveness and consistency, I gathered as much information as I could about the term and its cognates, and always brought this information back to the original Arabic in the Qur'an as a whole. To achieve penetration, thoroughness, and agreement, I studied translations from over 75 translators, comparing them to the thrust of the text in the original Arabic and seeking always to discern the intention and meaning there. I brought knowledge of the historical and cultural aspects of Islam and the Qur'an so that my interpretations would consider the context in which they arose and developed.[39] To achieve suggestiveness, I attempted to inspire other scholars to continue this work. Finally, I discuss the potential for

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38. Madison, *Hermeneutics of Postmodernity.*

39. Soraya Altorki and Camillia El-Solh's (eds.) *Arab Women in the Field: Studying Your own Society* (Syracuse, NY: Syracuse University Press, 1988), was useful in this regard.

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continuous study of the true significance and appropriate application of the term and concept of *Muttaqeen*.

Literature Search and Interviews Relating to the Term *Muttaqeen*

This qualitative study aims at a close reading of the Arabic word *Muttaqeen* in a variety of old and new translations as well as its use in contemporary culture. The comparisons of a variety of used of the term will serve to illuminate the ways in which the Qur'an is inaccurately applied to women's lives.

My study of the word *Muttaqeen* and its derivatives in the Qur'an will include a survey of Arabic and Farsi literature that relates to translations and interpretations of the Qur'an and in interviews with Arabic-speaking academics (Muslim students, scholars, and professors of Islamic studies), Islamic spiritual leaders, and Islamic individuals in Egypt, Palestine, Saudi Arabia, in Iran. In addition, I myself I am a Muslim woman and have lived my life as a practicing Muslim.

The survey of literature for this study includes searches of a wide variety of books, periodicals, electronic sources, unpublished papers, and personal interviews in Arabic, Persian, French, and English. The search was conducted from 1997 to 2007. The research considered the impact of Western scholars and local traditions on the historical understanding of the Qur'an as a whole and the Muttaqeen as both a word and concept.

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I began the review of the literature for this study in 1999, searching materials from various media including scholarly and popular sources, multiple search engines and electronic databases as well as personal interviews. Care was taken to search not only for one way of spelling the word *Muttaqeen* but to search for alternative spellings that may occur across English, Arabic, Farsi, Turkish, and French. Assistance in determining the various spellings was obtained from several Islamic scholars including Dr. Seyyed Nasr,[40] Dr. Sobbehe Mansour,[41] and Ayatollah Khorasany.[42]

Electronic Sources

I surveyed both Islamic and non-Islamic electronic sources, including a large Muslim student association database;[43] the "The Main Library of Turkey" (when I visited there in 1997); the large Islam-guide, *Webster, A Guide to Understanding Islam* "Islam-guide" 2003;[44]

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40. Dr. Seyyed Hussein Nasr is the head of Islamic studies at George Washington University.

41. I interviewed Dr. Subhi Ahmad Mansour in Cairo, Egypt. Dr. Mansour, received his Ph.D. from Al-Azhar University in Sufism, Hadith, and Qur'an, taught at Al-Azhar University and headed the Ibn Khaldon center in Cairo. He has published 24 books and 500 articles in Arabic. He offered me the use of his personal library, as did Jamal Al-Banna, the CEO of an international religious brotherhood. Both men shared with me their ideas about renewing the Islamic vision.

42. Ayatollah Mahdi Seyyed Khorasany heads an Islamic center in Fairfax, California. I interviewed him in 2001.

43. Muslim Student Association Net, a mailing list maintained by Aalim Fevens.

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Melvyl, the catalog of the University of California Berkeley 1997, 2002, 2004;[45] Melvyl/Gladis, the catalog of the University of California Libraries, 2004;[46] University of Cincinnati;[47] Stanford University libraries (Academic Information Resources 2004;[48] and databases at the Duke University libraries (including web Site Search help, Advanced Site Search, article Search, Database Finder, E-Journal Finder, Special Collections and Archives Databases 2004).[49]

I was amazed to find practically no references in my searches on the words *muttaqeen* and *Taqwa.* This indicated to me that this is an area that needs significant research. Of the ten results that I did find, four referred to the name of the mosque "Masjed–ul–Muttaqeen," and two

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44. I. A. Ibrahim (ed.), *A Brief Illustrated Guide to Understanding Islam* (based on the book of the same name (2nd ed)., by I. A. Ibrahim, W. Peachy, M. Thomas, and H. S. Kuofi [Houston, TX: Dar-us-Salam Publications, 1999]). http://www.islam-guide.com/ (accessed October 14, 2007).

45. Melvyl Gladis, The Catalog of the University of California Libraries. http://melvyl.cdlib.org (accessed November 27, 2004).

46. Digital Library, Melvyl, an initiative of the California Digital Library. http://melvyl.cdlib.org/F/3TPDYMGK3R333HDCN3TVHSCAEPMF4MQ5LIFCTD5SYRF6MIU34S-02695?func=file&file_name=find-b&local_base=CDL90 (accessed November 25, 2004).

47. Electronic Journals, University of Cincinnati. http://search.serialssolutions.com (accessed 27, November, 2004).

48. Internet, Stanford University Libraries. http://jenson.stanford.edu/uhtbin/cgisirsi/SELckrPPFR/GREEN/230390241/60/668/X (accessed November 27, 2004).

49. Duke University Library. http://library.duke.edu/search/?%20Site=duke_collection&output=zml_no_dtd&proxystyleshe%25E2%2580%25A6 (accessed November 27, 2004).

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were names of businesses. Additional words referred to the person who is righteous and fearful and follows the Sharia (rules):

> *Taqwa* is like a thorny path. When you see the thorn, you keep away from the thorns, because of the fear of being pricked by it. Similarly when you see a *Gunaah* (sin), you keep away from it because of the fear of Allah.[50]

None of these addressed the Muttaqeen as non-gendered. I repeated a brief Internet general search in November 2004, but found no additional sources.

Dictionaries

It is difficult even to find the real date of the first Arabic to Eastern or Western languages dictionaries. As far as I could determine the first one is, قاموس إلياس [51] mostly using meanings derived from the Christian Bible, the Torah, etc., so it is not necessarily the most reliable. Another complicating factor in terms of the Arabic language itself is that when the Prophet spoke the words that became the Qur'an, he was actually not speaking in the contemporary Arabic of the time, but in a non-typical form that drew from other languages besides Arabic (e.g., Aramaic, Persian, etc.). Thus, even individuals living at that time had to take time to study and try to understand his words.

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50. Taqwa. http://www.geocities.com/mtia786/Articles/Taqwa.html (accessed November 18, 2004).

51. E. A. Elias, and E. D. E. Elias, *Elias' Modern Dictionary* (Cairo, Egypt: Elias Modern Publishing House, 1981).

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By 1870 there was a need for Arabic translations into English and French. Often these translations and interpretations were made by non-Muslim Arabs who were Jewish or Coptic-Catholic-Christians. The translators did not have pre-existing dictionaries available to them. Thus, when they were confronted with an unfamiliar word, they turned to words in the Bible and Torah and attributed the meanings of those words to words in the Qur'an. I spent a great deal of time with non-Arabic translations of the Qur'an tracking the word *Muttaqeen,* looking anywhere I might expect to find the word to see how it was translated. For example, one translation of *Muttaqeen* is "fear." I then referred to an English-Arabic dictionary and found *fear* translated as "Khouf," "Roub," "Khashiyah,"[52] but not as *Muttaqeen [mutagen].* I also looked for *righteous* and found "Bar, "Saleh," and "Adel,"[53] but not "Muttaqeen." The roots of the word *Muttaqeen*—"people who have Taqwa"—were translated as "abstinence" or "virtue."[54] I also looked in Persian-English dictionaries and did not find *Muttaqeen*, but I did find *Taqwa* translated as "piety."[55] I also looked up

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52. Ibid., 271.

53. Thomas Patrick Hughes, *Dictionary of Islam* (Chicago: Kazi, 1993) and Thomas Patrick Hughes, *Dictionary of Islam* (London: W. H. Allen, 1935.)

54. Abbas Aryanpur and Manoochehr Aryanpur, *The Concise Persian-English Dictionary,* Vol. 1 (Tehran: Amir Kabir, 1976-1994).

55. Ibid., 276.

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the meaning of *abstinence* in English dictionaries and found the meaning "the practice of not doing something you enjoy."[56]

I could not find an equivalent or accurate meaning or translation in English for the word *Muttaqeen* in any translations by either the Muslim or non-Muslim male scholars. I believe the reasons for this are (a) that no one word can adequately describe the various layers of meaning underlying the term, and (b) that most translators are basing their translations on Hadiths not spoken by the Prophet but by others.

Interviews

I traveled thousands of miles to speak with Muslims in Iran, Egypt, Saudi-Arabia, Israel, Palestine, some parts of Europe, and finally the United States, about the word *Muttaqeen.* This was important because much of the theory and belief about the Muttaqeen is held informally in the minds and hearts of Islamic teachers and never written down. Of course, that is why it is so easy for scholars, religious leaders, and others to interpret the Qur'an in ways that further their own political or social agendas. It was crucial that I speak with influential teachers and spiritual leaders to determine how they understood and used *Muttaqeen* and the concepts related to it. Interestingly enough, many of these people did not see any reason to inquire more deeply into this most important word. I

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56. D. Summers, *Longman Dictionary of Contemporary English* (Harlow, Essex, England: Longman, 1987).

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thought this was curious, since it is to the Muttaqeen that the Qur'an was directed[57]:

> This is the Book free of doubt and involution, guidance for Muttaqeen [Those].[58]

Would it not benefit those who are touched by the Qur'an to have a fuller, deeper understanding of the word *Muttaqeen*?

Currently, most Islamic scholars worldwide follow pre-modern interpretations of the Qur'an. I had my own questions about the unresolved translations of many Arabic words. The majorities of published Islamic scholars and Islamic studies have been either occidental or were influenced by occidental ideas such as the Bible, the Old Testament, and the Zoroastrian tradition. As a result, various ideas about the role of women in religion and the control of women have crept in subtle ways into Islamic scholarship; this has negatively impacted the lives of millions of Islamic women.

Not only has scholarship on the Qur'an been influenced and manipulated by occidental concepts, but also it has been influenced and manipulated by fundamentalist Muslim lawmakers. One example of how the Qur'an itself may be minimized or even ignored in the teaching of young students—within Islam itself—is found in the prestigious and important theological school Talabeh in the city of Qum. Here one can

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57. Qur'an 2:2.

58. Ahmed Ali, *Al-Qur'an* (2:2).

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study various Hadiths for fifteen years and never be required to study the Qur'an itself directly as a graduation requirement![59]

In addition to studying the Holy Book itself, my desire to understand who the Muttaqeen are led me to travel, in the year 2000, to Saudi Arabia, Egypt, Iran, Israel, Turkey, Philistine (Palestine), and the United States. During these travels I conducted informal community interviews with expert and non-expert Islamic and Muslim individuals and gave written surveys to selected people. A wide variety of men and women of different ages, and in a variety of educational settings were interviewed, including university professors, teachers, and students of Al-Azhar and Cairo universities. I also asked 1,200 Hajj pilgrims going to Mecca and Medina to define the word *Muttaqeen*. I interviewed 500 Muslim tourists and residents of Philistine about their understanding of the word *Muttaqeen*. I interviewed people in the surrounding areas of Philistine, Haifa, Tel-Aviv, and Akaka, including Muslim tourist and residents. I asked them the same question about their understanding of the word *Muttaqeen*. The largest group in my final sample was comprised of academics—teachers, students, and university professors. Either verbally or in a written form I asked, "Have you ever asked anyone or asked yourself about the word *Al-Ttaqva*?" I followed by saying, "I wonder why the Qur'an is for *Muttaqeen*? Who is a person who can understand the Holy Qur'an?"

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59. According to Ayat-Allah Muhammad Khorasany, in personal interviews in Iran, Los Angeles, and Fairfax, California, 2001.

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Ten percent of the non-academics responded in a similar way, saying that the Muttaqeen were the people who fear God in every move they make. Thirty three percent of academic people who answered said that it was clear in the second chapter of the Holy Qur'an that the righteous Muttaqeen are the people who believe in the unseen, they fulfill their *Salat* (contact prayer), and give charity and pay taxes. In addition, my respondents said that the Muttaqeen believe in what was revealed to the Prophet (Pbuh), and all the righteous that are certain of the hereafter. The Muttaqeen are those who believe in the prophets before the Prophet Muhammad (Pbuh), Abraham (Pbuh), Moses (Pbuh), Jesus (Pbuh), etc. I asked students about the meaning of the word *Muttaqeen.* Seventeen percent responded with one word, "piety," and they brought up many examples of piety. While there was no consensus among those I interviewed in the three countries I visited, there was one agreement on the idea that Muttaqeen are observers of God, in Arabic, Al-Ttaqoon. Most people confused "people with Taqwa," with Muttaqeen, those to whom God addressed the Qur'an.

Generally speaking, when people tried to explain their understanding of the word they referred to 2:2-5 in the Qur'an. This consensus drove me to follow the trail of the word *Muttaqeen* through the Qur'an. The Qur'an is made up of 114 chapters containing from 3 to 286 verses. The word *ayat,* which is translated as "verse" following the Christianized custom of applying poetic diction to the Bible, is better

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translated by the word "miracle." As I began to search the Qur'an to gain a richer understanding of the word Muttaqeen, I realized that I would have to search not only for Muttaqeen but also for its cognates.

In my search to find more information about Muttaqeen, scholars currently studying the word were of limited assistance in discerning the distinctive characteristic of the derivatives of the term. Everyone, from scholars to the average person, seems to agree on one meaning for the word Muttaqeen: "righteous." They also agreed that the cognate *Attaqoon* means "beware of God" or "fear God." The importance of those cognates related to Al-Ttqva, which includes Muttaqeen, is highlighted in two critical verses of in 2:2, which delimits those to whom the book is given:

ذلک الکتب لا ریب فیه هدیً للمتقین. [60]

> This scripture is infallible; a beacon to *Muttaqeen*, "righteous."[61]

The Arabic reads,

یا ایها الناس انا خلقناکم من ذکر و انثی و جعلناکم شعوباً و قبائل لتارفوا
ان اکرمکم عند اللهٔ اتقیکم[62]

This translated into English as,

> O people, we created you from the same male and female, and made you into nations and tribes in order to recognize each other the best among you is "Attqacom" most righteous.[63]

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60. Qur'an 2:2.

61. Khalifa, *Qur'an: Final Testament* (12:2).

62. Qur'an 49:13.

63. Khalifa, *Qur'an: Final Testament* (49:13).

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It is important to note that in both of these verses the cognate is applied to humans as a group of people regardless of gender, nationality, or belief. As one continues exploring the word *Muttaqeen* and its cognates, it becomes evident that most interpreters and commentators or exegetes fall back on common translations of certain words when creating new translations. One interesting example of this is shown in those translations that consider the word *Attqacom* to mean "righteous," when in fact there is an Arabic word specifically for the righteous, *Amwlo-Salehan*, عملاً صالحاً.[64]

The word *Muttaqeen*, along with explanations of who they are, appears more frequently in the first chapters of the Qur'an than in later chapters. In none of these verses in the Qur'an does it say whether *Muttaqeen* are male or female. The *Muttaqeen* is not gender specific; it refers to human beings first, regardless of whether they are male or female. *Muttaqeen* is not defined by the observance of a series of acts but is instead a way of being, a state of peace open to both males and females. Thus, a deep understanding of Muttaqeen is very important, because it is to these "people" that the Qur'an has been sent. Searching and examining the Qur'an for the word *Muttaqeen* may seem like a long and laborious task. However, such a search is crucial to the understanding of the word. It is of utmost importance that each individual instance of the use of *Muttaqeen* and its cognates are understood, for this is how a full understanding of the Qur'an is to be achieved. For example, in 2:21 the

64. Qur'an 25:71.

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word *Tattaqoon* is found. This word is related in its root to *Muttaqeen*. This verse in Arabic reads,

- يا ايها الناس اعبدو ربكم الذى خلقكم و الذين من قبلكم لعلكم "تتقون"[65]

The verse in Farsi translation reads,

ای مردم خدائی را پرستید که آفریننده شما و پیشینیان شما
است شاید "پارسا و منزه" شوید.[66]

In English this is translated as,

> O people, worship your lord the one who created you and those before you that you may *Tattaqoon* "attend salvation."[67]

It is noteworthy that the translator of this verse, Rashad Khalifa, translated the word *Tattaqoon,* as he does often in his publications, as "salvation."[68]

Translation Errors

Non-Islamic and Islamic scholars who were not fluent in English depended on non-Arab translations (for example, a Pakistani English translator of the Qur'an) for Muslim teaching and research in the theological schools as well as in non-Islamic countries. Of course, non-Islamic scholars are often content to accept any translation of the Qur'an from its original Arabic language to any other language. Although the Qur'an was translated in the seventeenth century, it was not translated

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65. 21 آية 2 سورة قرآن كريم Qur'an

66. Ibid.

67. Khalifa, *The Final Testament* (2:21).

68. Ibid.

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with any precision until the twentieth century.[69] However, Theophanous treated Islam as a mental disease and its prophet Muhammad as an idol worshipped by the enemy. This attitude persisted; as an example, in the masterpiece, the "Song of Roland," a French epic of the Crusades, Muslims are referred to as "pagans": "On the loftiest turret they raise Mahound: Before him pagans bend and pray."[70]

Rashad Khalifa did the first translation of the Qur'an into English by an Arab Muslim in 1981.[71] Out of curiosity, he had purchased an English translation of the Qur'an and was startled to find a tremendous number of translation problems; he began to collect various English translations and found similar errors. Because he was bilingual, he felt he should and could write an accurate translation of the Qur'an. He and I first met after I had read his book *Qur'an, Hadith, and Islam,* in which he brought together many verses from the Qur'an:

> افغير الله ابتغى حكماً و هو الذى انزل اليكم الكتب مفصلاً و الذين إتينهم الكتب يعلمون انه منزل من ربک بالحق فلا تكونن من الممترين و تمت كلمت ربک صدقاً وعدلا لا مبدل لكلمته و هو السميع العيم.[72]
>
> Shall I seek other than God as a source of law, when He has revealed to you this book fully detailed? Those who received

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69. I am referring to the English translations by Ahmed Ali, *Al-Qur'an;* Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation, Commentary;* and Rashad Khalifa, *The Qur'an: The Final Testament.*

70. Charles Eliot (trans.), *Song of Roland,* part 1, poem #71 (New York: Harvard Classic, 1910), 49.

71. Khalifa, Qur'an: *Final Testament.*

72. 115 -114 قرآن كريم سورة 6 آيات Qur'an 6:114-115.

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the scripture recognize that it has been revealed from your Lord, truthfully. You shall not abrogate God's words.[73]

The Qur'an itself states that it is God's Hadith that is the true one and that other Hadiths do not have the same authority; thus it is wrong to base laws on Hadiths other than those of God himself. For two years I discussed these translation problems with Khalifa; at that point his work became more evangelistic and veered away from our shared focus.

This ongoing problem with translations seriously distorts the understanding of the true Islam and the place of the book of *Muttaqeen,* which is supposed to help Muslims to live holy lives. Another example of a translation problem is seen in comparing translations of two Arabic words, *dahaaha* ("egg shaped") and (ostrich egg shaped), and of the Arabic word *tahaaha* ("spread out"). These two words are spelled and written differently, but almost every translation into every other language translated both of these words as "spread out," which is obviously not correct. The Arabic words *dahaaha* in 79:30 and *tahaaha* 91:6.

والارض بعد دحئها.[74]

Rashad translated this as,

Thereafter, made the Earth ostrich egg shaped.[75]

والارض و ما طحئها[76].

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73. Khalifa, Qur'an: *Final Testament* (6:114-115).

74. قرآن كريم سورة 79 آية 30 Qur'an 79:30.

75. Khalifa, Qur'an: *Final Testament* (79:30).

76. قرآن كريم سورة 91 آية 6 Qur'an 91:6.

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But the English translation is,

> The Earth and the One who spread the Earth.[77]

With the exception of one translation and the present study, those who do not speak Arabic have had to rely exclusively on the translations, interpretations, and motivations of Occidental translators.

Because the term *Muttaqeen* is so important and has such far-ranging implications, it is critical to have an accurate understanding of it based on the most careful scholarship possible. In that context, *Muttaqeen* refers to those (regardless of gender) who are knowledgeable about God's law and who love all of God's creation; the term *Muttaqi* (a virtuous person) can refer to any individual who practices the teachings of the Qur'an as a way of life and strives to be perfect. In fact, 2:62 states that the Book is for the majority of people, from any religion, who can understand and practice what it teaches. The Arabic original reads,

> ان الذين أمنوا و الذين هادوأو النصرى والصبئين من أمن بالله و اليوم الاخر وعمل صالحاً فلهم اجرهم عند ربهم ولا خوف و لا هم يحزنون.[78]

Rashad Khalifa translated this as,

> Surely, those who believe, those who are Jewish, the Christians, and the converts; anyone who believes in God, and believes in the last day, and leads a righteous life, will receive their recompense from their Lord. They have nothing to fear, nor will they grieve.[79]

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77. Qur'an 91:6.

78. قرآن كريم سورة 2 آية 62 Qur'an 2:62.

79. Khalifa, Qur'an: *Final Testament* (2:62).

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It is not simply being an Arab that makes you a Muslim—anyone who follows the teachings of the Qur'an are among the Muttaqeen. And those lawmakers (Islamic as well as others) who use this to say that Islam wishes to convert others are incorrect; it is simply saying that anyone can follow the precepts of the Book.

Muttaqeen and its cognates, as they are set forth in the Qur'an, are not associated with a specific gender, male or female. Of course, the Book does acknowledge the differences between men and women, but it indicates that both should be treated equally on a spiritual level. It is not the Qur'an, or the Prophet, but males who interpret the book and make different rules for women, strongly restricting all aspects of their lives, including marriage, divorce, inheritance, menstruation, pregnancy, clothing, talking, and bathing. Those who teach Islam using Hadiths not based on the sayings of the Prophet himself, emphasizing gender differences and other things, cause misunderstanding of the true words of the Qur'an. The Holy Qur'an itself is directed to the *Muttaqeen,* and no gender is implied. While men and women each have their own qualities, the teaching of the Qur'an manifest themselves in a person's spirituality, not in their gender. The Book urges unity, or *towhid,* which is intended to help humanity to achieve peace.

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The Qur'an, 49:14, says,

قالت الاعراب إمنا قل لا تومنواولكن قولو اسلمنا و لما يدخل الايمن في قلوبكم
وان تطيعواالله و رسوله لايلتكم من اعملكم شيئاً ان الله غفور رحيم.[80]

I translate this as,

> The Arabs in the desert said: "we have faith *(Aa'mmanna).*"[81]
> Say, "You are not faithful *(T'uemeno)"* but say "we Submit (*Muslim)*, until belief *(I'mann)* is established in your hearts."[82]

The above translation suggests that the majority of people first need to submit to the will and laws of God, and then study the Qur'an until they become a believer in their heart.

Throughout the Holy Qur'an, the word for "light" refers to faithfulness for peace and unity (*Towhid);* in order to attain a faithful spirituality, the enlightened *Muttaqeen* needs the Light of God. The original 24:34-35 reads,

ولقد انزلنا إليكم إيت مبيئنتو مثلاً من الذين خلو من قبلكم و موعظة للمتقين
الله نور السموات و الارض مثل نوره كمشكوة فيها مصباح المصباح فى
زجاجة الزجاجة كانها كوكب درى يوقد من شجرة مبركة زيتونه لا شرقية و
لاغربية يكاد زيتها يضى و لو لم تمسسه نار نور على نور يهدى الله لنوره
من يشآء؛ و يضرب الله الامثل للناس و الله بكل شى؛ عليم.[83]

Rashad Khalifa translated,

> We have revealed to you clarifying revelation, and examples from the past generations, and an enlightenment for the righteous (*Muttaqeen)*. God is the light of the heavens and the earth. The allegory of His Light is that of concave mirror behind a lamp that is placed inside a crystal glass. The crystal glass container is like a bright, pearl as like as star.

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80. قرآن كريم سورة 49 آية 14 Qur'an 49:14.

81. Qur'an 49:14.

82. Qur'an 49:15.

83. قرآن كريم سورة 24 آيات 34 – 35, 24:34-35.

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> The fuel thereof is supplied from blessed oil producing tree, which is neither eastern, nor western. Its oil is almost self-radiating; needs no fire to ignite it. Light upon light God guides to God's Light, God thus cites the parables for the people. God is fully aware of everything.[84]

Summary

The translation of the Qur'an has had a great impact, often negative, for all people, Muslim and non-Muslim. But women especially have suffered because of inaccurate translations and interpretations of the words of the Qur'an as they passed through many minds, many languages, stereotypes, sociocultural prejudices. The word *Al-Ttaqva*—[a cognate of *Muttaqeen*]—is often translated as "enlightenment," but like *Muttaqeen,* it is a word that cannot be translated so simplistically. Understanding such words and concepts on the multiple levels actually inherent in the original Arabic usage will not only provide more accuracy, but may also improve the lives of many women as well as enhance understanding of Islam by non-Muslims. The idea behind this research is neither to support nor to criticize any particular faith or belief, but is rather to show how misinterpretations have shaped Islamic law in a way not consonant with the words of the Prophet.

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84. Qur'an 24:34-35.

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Chapter 2: Relevant Context of History of Islam and the Prophet's Life

Context of Islam

As a way of life, Islam emphasizes understanding the importance of surrender or submission to the creator. In this chapter I briefly reference historical aspects of Islam that are important for an understanding of the topic of the present study, including the life of the Prophet (Pbuh), the importance of surrendering to God, and his plan for Muslims.

It is important to remember that the nature of how history comes down to us is itself subject to debate even within a given culture, and that it varies as well according to the interpretations of different cultures. In the history of the Arab world in particular, the various meanings assigned to the word *Arab*, for example, as well as the unique Arabic language, have influenced the understanding of Qur'an. The term *Arab* appears in the records of Assyrian history before Christ. During the Greco-Roman epoch, *Arab* referred to all people of the Arabian peninsula. The Arabic language is considered to be in the Semitic family of languages; it was later adopted by the Quraysh tribes, of which the Prophet (Pbuh) was a member. But the Arabic that the Prophet spoke as he was inspired by God with the words of the Qur'an came to be known as "Qur'anic Arabic," which spread as Islamic peoples occupied various regions of the globe, and eventually it virtually replaced Aramaic.[85] Early on, these cultures had an oral, rather than a written tradition: "oral cultural tradition, linguistic and historical, it

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85. Younis Tawfik, *Islam* (New York: Konecky & Konecy, 1998).

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possesses a relatively clear idea of the structure of pre-Islamic and Islamic Arab society."[86] It is important to note, however, that stories associated with the Qur'an or the Prophet from various storytellers is not necessarily what is in the Qur'an itself. These stories cannot always be substantiated by what is actually in the Holy Book. As a result, many people around the word have an inaccurate picture of Muslims and of Islam.

In the country of *Hijaz* (currently Saudi Arabia) before Islam, the great dam in Marib[87] had been built on the west side of the Arabian Peninsula near the Red Sea, which had been invaded by the Sabean Kingdom before the invasion of the Romans.[88] The Romans destroyed the dam as they attacked the area, which today extends from Israel through Iran.[89] As a result of this, the Arab culture in the ancient city of Petra—an important city during the third and second centuries—was destroyed. Later, when the city of Palmyra took away the most of Petra's trade, the city lost its importance (c. 206 CE). During the seventh century, the

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86. Ibid., 18-19.

87. Marib, the ancient Marib Dam's name, was used for the city in Yugoslavia; it still has the twelfth century landmarks.

88. The Sabean kingdom, ancient kingdom of southwestern Arabia, now Yemen, has been famous for the Queen of Sheba.

89. The Sabean Kingdom was bounded by the Dead Sea, the Gulf of Aqabah, the Mediterranean Sea and Damascus, and the Red Sea to the Persian Gulf.

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Muslims captured Palmyra.[90] Around 272 CE, Palmyra was defeated in war and the Emperor Zenobia was captured by the Romans.[91] These events in antiquity changed the geopolitical map of the Arab landscape, creating what would later become the Arab and the Muslim civilization. The great dam was destroyed, and after the resulting flood, the area that had been a lush green expanse suddenly became a desert and was populated by only a few nomadic tribes. The majority of the tribes, including the rich merchants, were Jewish and Christian, although there were others as well.

The Kaaba ("Cube")

The Kaaba, which is the focal point of the Muslim world, has its roots in the story of Abraham's sacrifice of his first-born son. In the book of Genesis it is related that Abraham had a wife Sara (her name is not mentioned in the Qur'an) who was thought to be sterile. Sara told her husband to use their slave, Hagar, to have a child. The slave had a child named Ishmael. Then an angel appeared to Abraham and Sara saying that God would send them a son and that Sara would become pregnant, even at her advanced age. This son was Isaac. After his birth Sara

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90. Petra or "city of rock," an ancient city of Arabia, is now southwestern Jordan; known as the stronghold and treasure city of Nabataean, a kingdom between the Dead Sea and the Persian Gulf. It was explored by Johann Burkhardt (1784-1817), in the year 1812.

91. Palmyra, an ancient city of Syria in an oasis on the northern edge of the Syrian Desert, about 150 miles north of Damascus; 1500 Corinthian columns still stand.

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became jealous of Ishmael and Hagar and expelled the mother and son out of the house. Abraham became worried and followed his son and Hagar, who had gone into the desert with a caravan.[92]

The baby Ishmael became thirsty and Hagar went desperately looking for water to no avail. Hearing her child cry she returned to him and saw that where his heel was knocking on the ground a stream had come out. This became known as "The Spring of Zamzam," and still is in use today by Muslims. This spring is near the site of the Kaaba.[93] It is important to note that as related in the Qur'an, Abraham was only married to one woman, and had two sons. The first son was Ishmael. In a dream Abraham was told by voices to sacrifice Ishmael, (Isaac was not born yet), then came the good news of Isaac's birth.[94] Abraham took his son into the desert until they reached what is now the location of the Kaaba. During the time of Abraham's contemplation about the sacrifice (which ultimately resulted in the killing of a sheep rather than his child), a stone fell from the sky. (Meteors showers occurred in the middle of desert and had fallen from the sky in front of Abraham.) This was the stone that Abraham took as a sign from God with which to build the Kaaba as the monument for the people. Abraham told the people that the victory had come from "God's

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92. Martin Lings, *Muhammad: His Life based on the Earliest Source* (Rochester, VT: Inner Traditions International, 1983).

93. Zamzam is the spring of holy water in Mecca, Saudi Arabia, intended for everyday use.

94. Qur'an 37:100-118.

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hand."[95] Thus, a stone from heaven formed the core of the Kaaba. Abraham and his son built an empty cubic monument around the meteor of black stone. Even today, this stone exists as a part of the wall of Kaaba. This stone, called "Hajar Al-Asvad" (black stone), represents the communication between God and Abraham. Later, tradition tells us, the two sons of Abraham, Ishmael and Isaac, and their descendants [see Appendix A], venerated the Kaaba in Mecca as a temple that their father Abraham had raised. As the children of Abraham, they were the keepers of the Kaaba. The most important commercial site of that time was Mecca, in the middle of the dessert. Mecca was the center of trade, a tent city drawing buyers and sellers from as far away as Venice to trade valuable goods for resale. The Kaaba was the prime attraction of people to Mecca. Four-hundred and fifty kilometers to the north, rich tribes—including the merchants who were Jewish, Zoroastrian, Christians, and those who believed in goddesses—lived in the green and lush city of *Yathrib* (Medina). After the founding of both Mecca and Medina, there continued to be a combination of monotheistic, polytheistic, and animistic elements in the spiritual lives of the occupants of Hijaz, what is Saudi Arabia today.[96]

Over time, the Zamzam well had been lost in the sand, and people claimed the well was lost because of pagans. The actual reason for the

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95. Qur'an 48:10; this verse relates to the Prophet Abraham and prophets after him.

96. Lings, *Muhammad.*

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loss of the well was the ever-shifting sands. Caravans established routes from Mecca in the winter to Yemen, and in the summer to North Arabia, Palestine, and Syria. The Kaaba was an important stop on trade routes. At the site of the Kaaba there is a low semicircular wall in the northwest corner, which is named *Hijr Ismail* (The stone of Ishmael). This is believed to be the stone on which Ishmael was to be sacrificed by his father Abraham. The Zamzam well was found there for the second time. Ishmael, Isaac, and their children began a practice of making a circuit from the end of *Hijr Ismail* to the southern corner to Kaaba called the "*Rokn-Yemenite* (Corner). This is a walking movement that is opposite to the sun's course in the sky. They made a ritual circumambulation of seven times, as is done to this day during the four Islamic sacred months pilgrimages (Hajj). The two children of Abraham, Ishmael and Isaac, kept the Kaaba sacred and named each corner starting from the door to the left. The corner located across the Hijr to the west was called the Iraqi corner; the next corner was called the Syrian Corner, and finally, the third corner, which was toward the south, was called the Yemenite Corner. The different clans lived together around the house of the Kaaba, which Abraham called the "House of God." The Kaaba was always a sacred site, with varying ideologies associated with it, until the Prophet Muhammad (Pbuh) came with the Qur'an and Islam with the unifying message of "submission to one God."[97]

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97. Ibid.

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Before Islam, people in Mecca worshipped the statues, such as the old goddesses from Persia and Babylon, now Iraq. They respected the icons of Uzza, the Venus of good fortune for men; Manat, the mysterious goddess of fate; and Lat, a moon goddess or mother god. The Quraysh tribe had a particular reverence for Uzza; they called the goddess "daughter of God." There is also some archaeological evidence of human sacrifice in different parts of the region before the time of Abraham.

The Kaaba (Arabic: الكعبة Al-Ka'bah; IPA: 'Kaaba, also known as Al-Ka'batu l-Mukarramah (الكعبة المكرمه), Al-Baytu Al-Atīq (البيت العتيق "The Primordial House"), or Al-Baytu Al-Harām البيت الحرام (The Sacred House), is considered the holiest place in Islam. It is a large cube-shaped building located inside the mosque known as Al-Masjid Al-Haram in Mecca, Saudi Arabia. The mosque was built around the original Kaaba.

The *qibla*, the direction Muslims face during prayer, is the direction from their location on Earth towards the Kaaba. It is around the Kaaba that ritual circumambulation is performed by Muslims during the *Hajj* (pilgrimage) season as well as during the *Umrah* (lesser pilgrimage).

The Kaaba was an important site of trade for generations, and the idols within it had served as a magnet drawing people from all points of the compass. The Kaaba had served as a source of income for clans like the Quraysh. The Quraysh clan was the family and ancestors of the Prophet Muhammad (Pbuh). They were not jealous of the other clans because they knew that they were at the center of the Hijaz world. Abd-Al-

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Muttalib, the grandfather of the Prophet (Pbuh), was a keeper of the Kaaba. However, he never prayed to any of the idols within, such as Hubal. He prayed to *Allah* (God).[98]

When the Abyssinians ruled in Yemen, they built a magnificent place of worship in Sanaa because they wanted to build a structure in Mecca that would draw pilgrims from all of Arabia. This angered the tribes in Hijaz; some tribes from Abyssinia and the Quraysh traveled to Sanaa and defiled the structure, then returned home safely. When the Abyssinians heard of the damage they vowed revenge. Their leader, Abrahah, said that they would raze the Kaaba to the ground, and he and his army set off toward Mecca riding on elephants. In 105:1-5 of the Arabic Qur'an, the story reads,

بسم الله الرحمن الرحيم
ألم تر كيف فعل ربک باصحب الفيل. الم يجعل كيدهم فى تضليل.
و ارسل عليهم طيراً ابابيل. ترميهم بحجارة من سجيل. فجعلهم
كعصف مأكول.[99]

The English translation reads:

> Have you noted what your Lord did to the people of the elephant? Did the Lord not frustrate their plans? It came upon them airborne multitudes, showering them with sandstones. Those made them look like chewed up hay.[100]

The Prophet (Pbuh) was born in 570 CE into a spiritually rich and diverse tribal environment. The city of Mecca, in today's Saudi Arabia, was a

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98. Ibid.

99 قرآن كريم سورة 105 آيات 1 – 5

100. Qur'an 105:1-5.

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commercial center in the middle of the desert that attracted traders in both goods and ideas from all over the old world from as far as Venice.

As indicated, the great cube-like structure of the Kaaba, the most sacred site for all Islamic people, was established in the middle of Mecca at the time of Abraham[101] around a center meteor stone called "Hajar al Asvad" and contained icons of gods and goddesses belonging to both Christians and Jews as well as other worshipers; these were put into the cube after the death of the Prophet Abraham.

Later, the Prophet (Pbuh) ordered that the Kaaba be cleared of all the material inside because he wished to emphasize that the Kaaba was a place of spiritual retreat rather than a place to worship statues. In the Qur'an, 22:25, about the *Al-Hajj* (pilgrimage), it says,

ان الذين كفروا يصدّون عن سبيل اللهٔ و المسجد الحرام الذى جعلناه للناس سوآءالعكف فيه والباد و من يرد فيه بالحاد بظلم نذقه من عذاب أليم.[102]

Rashad Khalifa's translation is:

> Surely, those who disbelieve and repulse others from the path of God, and from the Sacred Masjid that we designated for all people be they native or visitors and seek to pollute it and corrupt it, we will afflict them with painful retribution.[103]

This verse highlights the importance of the Kaaba as the first mosque and a focal point of pilgrimage. Because worshipping idols is forbidden in the

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101. Qur'an 2:124-127.

102. Qur'an, 22:25 قرآن كريم سورة 22 آية 25

103. Khalifa, Qur'an: *The Final Testament (*22:25).

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Qur'an, the Kaaba was established as the place to honor God without the physical trappings or implements of religion.

The Kaaba had been a place of worship for millennia before it became sacred to Muslims. Martin Lings' book, *Muhammad, His Life based on the Earliest Sources,* recounts a traditional story about the relationship between the Kaaba and Muhammad's family. Translating the story from Ibn Ishaq, a famous Arab historian from the ninth and eighth centuries, Lings translated:

> Somewhat before, Muhammad became a messenger, when Muhammad was thirty-five years old, the Quraysh decided to rebuild the Kaaba. As it then stood, the walls were just above the height of a man, and there was easy access; and recently there had been a theft of some of its treasure which was stowed in a vault that had been dug inside the building for that purpose. They already had all the wood that was needed for the roof...Their plan was to demolish its walls which were built of loose stone and to rebuild it altogether; but they were afraid of incurring the guilt of sacrilege...The first man to lift a stone from the top of one of walls was the Makhzumite Abu Wahb, the brother of Fatimah, Muhammad's great mother; but no sooner had it been lifted than the stone leapt from his hand and returned to its place, whereupon they all drew back from the Kaaba, afraid to proceed with the work. Then the chief of Makhzum, Walid the son of the now dead Mughirah, took up a pickaxe and said: "I will begin the razing for you"; and going to Kaaba he said: O God, fear not, O God, we intend nought but good."
>
> Thereupon he knocked down part of the wall between the Black Stone and the Yemenite Corner, that is, the southeasterly wall; but the rest of the people held back. "Let us wait and see," they said. "If he be smitten we will raze no more of it, but restore it even as it was; but if he be not smitten, then God is pleased with our work, and we will raze it all to the ground....inside the Corner of the Black Stone they had found a piece of writing in Syriac. They kept it, not knowing what it was, until one of the Jews read it to them: 'I am God, the Lord of Becca (Mecca) I created her the day I created the heavens and the Earth, the day formed the sun

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> and the moon, and I placed round about her seven inviolable angels. She shall stand so long as her two hills stand. blessed for her people with milk and water' another piece of writing was found beneath the Station of Abraham, a small rock near the door of the Kaaba. which bears the miraculous, print of his foot: Mecca is the house of God. Her sustenance cometh unto her from three directions. Let not her people be the first to profane her.[104]

This story demonstrates that the Prophet's (Pbuh) clan was intimately involved with the Kaaba and the polytheistic worship that occurred on this site. Later in his life, the Prophet (Pbuh) would teach monotheism in direct contrast to this polytheism.

There were Jewish settlements in Yemen to the south and Yathrib (Medina) to the north. Christians and Jews were intertwined in the daily life of the city. In the year 570 AD a woman named Aminah, who had lost her husband Abdullah while she was pregnant, gave birth to a son, whom she named Ahmad-Muhammad. Aminah died when the boy was six years old. An orphan now, he was given over to his grandfather Abd Al-Muttalib to be raised, but within two years he also lost his grandfather. Thus, Muhammad turned to his uncle Abu-Taaleb. The uncle was poor, and the little boy tried to earn money to make it easier for his uncle's family. When Muhammad was nine, he began to work for Abu-Taaleb as a helper with the merchant's caravan. They traveled as far as Syria (this meant they traveled across today's Jordan, Syria, and Palestine). There is a story that when the caravan stopped at Bostra, Syria, a cave-dwelling Christian hermit named Bahira came out to meet Muhammad. The monk, who had

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104. Lings, *Muhammad,* 41-42.

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spent his whole life studying sacred texts, was convinced that the young man was a special person fulfilling prophecies in the manuscripts. Although the monk invited Muhammad into his cave, the young man declined.[105]

The Prophet: His Life and Family

The Young Man of Business

By the age of twenty, Muhammad had begun receiving invitations from merchants to travel with their goods to supervise their caravans and keep their accounts.[106] Over time, Muhammad became known for his honesty and was given the honorific title of *Al-Amin,* meaning "trustworthy reliable one." At one point, he was asked to take charge of the goods of Khadija, a very wealthy female merchant of the Asad clan. Twice widowed, she had often hired men to help her with her business, as was the custom of the day, but those men had often stolen from her. Khadija, who had heard Muhammad to be *Al-Amin,* asked him to take her merchandise to Syria for a substantially higher fee than she had ever paid before. He accepted this position and brought Khadija great wealth. During these meetings Khadija fell in love with him and proposed marriage, although at 40 she was fifteen years older than the twenty-five-year-old Muhammad.[107] Even though it was not common at that time for

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105. Ibid., 29.

106. Ibid., 29-32.

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men to have only one wife, she was Muhammad's only wife until she died at the age of sixty-five. During their marriage, she bore him eight children, of which only one survived, a girl named Fatimah. Fatimah married Ali ibn e-Abu Taaleb and bore two boys, Hassan and Hussein, and two girls, Zaynab and Ume-Kolsum. Fatima died shortly after her beloved father during the seventh century (the eleventh century by the Islamic lunar calendar).

Women in the Life of the Prophet (Pbuh)

Some individuals hold that the Qur'an cannot be understood without the Hadiths, which are considered to be the "sayings of" the Prophet and Imams. About twenty years after the Prophet died, story after story was created. The Prophet (Pbuh) himself was aware that after his death people might "tell stories" about him and the Qur'an. When asked what they should do with these Hadiths, the Prophet (Pbuh) answered with his own Hadith,

> Any word or sentence in contradiction with the Qur'an could not be accepted.[108]

Another threat to the Qur'an as left by the Prophet Pbuh has been the manipulation of translations. This manipulation is amplified by translators who kept the Arabic word *Allah* in translations. This set up a

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107. Ibn Saad, *Kitab at-Tabaqat Al-Kabir* (Cairo, Egypt: Al- Azhar University, n.d.), 84.

108. Abu Bukhari, *Kitab Jami` Al-sahih,* 6 vols., trans. M. M. Khan (Lahore, Pakistan: M. Ashraf, 1980).

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sense that Allah is not God but an object of cult worship. If the word *Islam* is translated into English, it is translated as "submission": one who submits to God. This idea is also found in Christianity as well as Judaism and is to be understood as commandment of religion. Many laws were injected into Muslim life, in the name of explaining the Qur'an, or as a "saying" of the Prophet (Pbuh).

In every Islamic school of thought the sayings of their Imams were used and held to be sacred sayings, even if they contradicted the Qur'an. These Hadiths negatively impacted the lives of women, because they typically said that women should be subservient to men. This gave men great power over the lives of women; if the added Hadiths are removed, men will lose this power. Regardless of what was given to the Prophet (Pbuh) by God in the form of the Qur'an, many Islamic lawmakers made up their own stories and attributed them to the Prophet (Pbuh) or to his young wife Aisha.

The four most famous women for the Muslims and in Islamic history are Khadija, Aisha, Fatima, and Zaynab. They were the Prophet's wives, daughter, and granddaughter.

Khadija, the Prophet's (Pbuh) first wife, was a mature fifteen years older than Muhammad. As long as she lived, they led a monogamous life. She was the first woman who believed in his Prophethood, and she supported him in his mission throughout their married life.

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Aisha was the daughter of Abu Bakr. He was the prophet's close *Al-sahaba* and friend. When his wife was pregnant with their child he vowed to God to give the child to Muhammad, the Prophet (Pbuh), in the same way Mary the mother of Jesus (Pbuh) was dedicated to the temple. When Aisha was six years old, he brought her to the Mosque (also the Prophet's home) to be dedicated. Both Abu Bakr and Mary's mother thought their children would be boys. Abu Bakr refused to take Aisha home. He told the Prophet Muhammad (Pbuh) that he could not break his vow with God and that Aisha belonged to the Prophet (Pbuh). Muhammad (Pbuh) at that time was a widower, and he kept Aisha in his household. He waited until after her puberty and then married her when she was nine years old.[109] Aisha's early marriage was not unusual at that time. Aisha was a crucial authority on what the Prophet's actions and words. She memorized the words of Prophet and the entire Qur'an.

Fatima[110] was the Prophet's (Pbuh) daughter as well as his confidant. She married his cousin Ali and became his confidant as well.

Zaynab, the Prophet's granddaughter, was the daughter of Fatima and Ali, and sister of the Imam Hussein, the greatest martyr in Islam. Her story is very similar to that of Joan of Arc in that she traveled many miles

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109. At the time, Arab and Middle Eastern girls typically reached puberty and married at a young age.

110. See Marcia Hermansen, "Fatimeh as a Role Model in the Works of Ali Shariati," in *Women and the Revolution in Iran,* ed. Guity Nashat (Boulder, CO: Westview Press, 1983), 87-96.

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against great odds, leading people in prayer and giving sermons and showing women how to lead others.

It is interesting to note that the identity and number of the Prophet's wives have been the subject of intense discussion, dispute, and debate by Muslim scholars throughout the ages. It is also interesting that in tracing descent from the Prophet (Pbuh), it is reckoned through his daughter Fatima. Although the Prophet had no son who reached maturity, three of his four daughters were married to his close companions, who eventually became caliph successors to the Prophet (Pbuh). The paucity of information on these daughters has led at least one scholar to conclude that some of these daughters were fabricated to explain how the early caliphs came into the Prophet's family.[111]

When the life of the Prophet (Pbuh) is examined it becomes clear that he trusted and held in high esteem both women who were close to him and women who were strangers. The Qur'anic teaching of the Prophet (Pbuh) empowered women in a way that was completely unknown until that time. It will be recalled that the prophet (Pbuh) married the widow Khadija, who employed him as a man of business to take care of her caravans. They were married for fifteen years before God called him to be the Prophet (Pbuh). In the way he lived his life he modeled acceptance of women and children to a degree that was then unknown. For example, he adopted a son, whose name was Zeid.

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111. Tabari, *History of Messengers and Kings.*

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...When Zeid (Muhammad's adopted son...) [112]

Adoption was unheard of during pre-Islamic culture. Zeid was very faithful to Muhammad, helping him during the time when the Prophet (Pbuh) was remembering the Revelation. At the same time, Zeid was divorcing his own wife. After the divorce, God instructed the Prophet (Pbuh) to marry Zeid's ex-wife. The Prophet (Pbuh) struggled with this, but later followed the instruction of God and married her.[113] From this developed the Islamic laws of divorce giving women the right to divorce and the ability to remarry whomever they wish as long as it does not go against the Qur'an rules regarding to blood relations.[114]

Khadija was the first woman to believe in what was revealed to Muhammad and she supported him in his work. During the lifetime of Khadija, his beloved wife, and the mother of his only surviving child, Fatima, the Prophet (Pbuh) was monogamous. Monogamy was unknown during that time, and this idea attracted his first followers, who were women.

Khadija, Muhammad's first wife, was the first convert to Islam. This gave credibility to his teachings and led many other women to follow the teachings. Those who followed include Zaynab, his granddaughter, his paternal aunts and female cousins, and various wives of relatives, in total fifty-three women in the family, all of whom were from the tribe of Quraysh.

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112. Khalifa, *Qur'an: Final Testament* (33:37).

113. Qur'an 33:37.

114. Ibid.

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These women, in turn, converted women of other tribes, who then immigrated to Medina to take the oath;[115] they then settled and started organizing by tribal groups. These women were very powerful role models who influenced later generations of women to come to Islam. It cannot be emphasized strongly enough how important these early women were to the development of Islam. Roded notes that Ibn-Asakir's *History of Damascus* talks about the six generations of women who were from the early generations of Muslim "great-grandmothers who are cited as the roots or the founders of the Umayyad dynasty."[116] It is to be noted that unlike current practices of tracing lineage through the father at that time, the Prophet (Pbuh) traced his lineage through the female line in Islamic genealogy.[117]

Aisha's Controversial Life after the Prophet's Death

As discussed earlier, after the death of Khadija, one of the Prophet's (Pbuh) closest friends or *Al-sahaba*, Abu-Bakr, dedicated his child, while still in womb, to the Prophet (Pbuh). Abu-Bakr thought that the child would be a boy and that the boy could be a help to the Prophet (Pbuh) in his work. When the baby turned out to be a girl (Aisha), it was a

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115. لا اله الا الله محمداً رسول الله There is no god but God, Muhammad is the Messenger of God.

116. Roded, *Women in Islamic Biographical Collection,* 21-22.

117. Diana Jones Grimwood writes about genealogy in Islam in Genealogy, Biographical Dictionaries and Who's Who, In *Arab Islamic Bibliography: The Middle East Library Committee Guide,* eds. D. Grimwood-Jones et al., Sussex: Harvester Press, 1977), 78-100.

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problem for Abu-Bakr, because he was unsure of how she would help the Prophet (Pbuh). However, much like the story of Mary the mother of Jesus[118] as it is told in the Qur'an, Aisha's father dedicated her to the Mosque. He brought her to the Mosque when she was six years old. It will be recalled that the Mosque at that time was the home of the Prophet (Pbuh). The Prophet (Pbuh) married Aisha when she was nine years old, which was not unusual at that time. It is interesting to note that even though they were married many years they never had children.[119] Aisha was the Prophet's (Pbuh) wife through his lifetime. When he died, she was eighteen years old.

Young and lively, she remembered completely the teachings of her husband and the religion of submission, Islam, from her years of intimacy and travel with her husband. Aisha lived for forty-eight more years[120] after the Prophet died at age sixty-six (in 632 AD).[121] After the Prophet (Pbuh) died, Aisha's nickname was *Um'ul- Mu'minoon* "the mother of the believers." She was consulted to clarify the teachings of the Prophet (Pbuh), and she was very careful not to allow people to inaccurately pass on the words of the Qur'an and the Hadiths. Aisha worked to keep all the preachers, storytellers, writers, and believers accurate about teachings of

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118. Qur'an 3:35.

119. Roded, *Women in Islamic Biographical Collection,* 292-293.

120. Ahmed Mansour, "Aisha's life story," in *History of Islam* (Cairo, Egypt; Al-Azhar University, 2000).

121. Ibn Sa'd Muhammad, *Al-Tabaqat Kubra,* vol. 6., 39-56.

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her husband. It was to the great benefit of Islam that this young woman was left to pass on the words of the Prophet (Pbuh).[122]

Aisha, Female Commander of the Muslim Arab Army

After his first wife's death the Prophet (Pbuh) kept his second wife, Aisha with him always, even during battles. In this way, Aisha learned the tactics of war from her prominent husband.

After the death of the Prophet Muhammad (Pbuh), Aisha's father, and close friend of the Prophet (Pbuh), Abu-Bakr, became the first caliph, the ruler of Arabia or the Islamic world (632-634 CE). During the caliphate of Abu-Bakr, during the Riddah-war, Arab tribes were defeated. Those tribes were then incorporated into a Muslim cultural society.

The second caliph was Omar (634-644 CE). During the Prophet's (Pbuh) life Omar became a late convert to Islam and close friend, *Sahaba,* of the Prophet (Pbuh). After the Prophet's (Pbuh) death Omar spread Islam from Hijaz, which is today Saudi Arabia, throughout the powerful countries of that day, including Persia, Egypt, and Jerusalem (634-644 CE). Omar changed the languages in those countries to Arabic and their writing to the Arabic alphabets. He spread Islam in those areas and started building mosques. During my research I had the privilege of visiting the first mosque Omar built in Jerusalem, which is still open in the

122. Ibn Sa'd Muhammad, Kitab Al-Tabaqat Al-Kubra, 39-56.

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square across from the Christian churches.[123] Omar made Islam the state religion and based the laws on the Qur'an. At this time all those in powerful positions were men.[124]

The third caliph, Uthman (656-661 CE), was assassinated, and the assassin was never found. This caliphate ended with what is called the first corruption or *fitneh*. Before this there had not been any corruption in those who were sitting as caliphs. After the assassination, Medina gradually lost its Muslim alliance, was abandoned as the capital, and factions within Islam developed. After Uthman's death, the Imam Ali, who was the Prophet's (Pbuh) son-in-law and cousin, moved from Medina to Kufah in what is today Iraq and was first recognized as caliph in 658 CE.

Many years later Aisha gathered an army to avenge the death of Uthman (298 AH [Islamic calendar]) in the seventh century. She was the commander of the army that went into what is today Iraq to fight the army of Ali. This has come to be called "the Battle of the Camel" in which all of her soldiers rode on camelback against Imam Ali Ibn-Abu'taleb. Her army was defeated. Imam Ali sent his men, Talha and Jobber to Basra (Iraq) and ordered them to send Aisha back to Arabia safely and with respect. In this fight, Aisha lost 539 or 549 soldiers and 541 soldiers of Ali's army

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123. Omar Mosque is in a square with a number Christian churches in Jerusalem.

124. Marshall G. S. Hodgson, *The Classical Age of Islam,* vol. 1, *The Venture of Islam: Conscience and History in a World Civilization:* (Chicago: University of Chicago Press, 1977), 205-210.

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were killed.[125] The battle was very controversial. Even speaking about the battle is still considered taboo and is rarely broached for two reasons, related to the two important schools of thought in Islam, Shii and Sunni. The first reason is that Aisha fought with Ali Ibn- Abu'taleb, who was the cousin and son in law of the Prophet (Pbuh). Ali was and is still considered an important leader of Islam, particularly in Shii Islam, which believes that Ali was nominated by the Prophet to replace him and become the first caliph after his death. Consequently, Muslim historical writers simply erased her name. By Sunni reasoning, as a woman Aisha was not worthy of leading a war and, as a result did not win the war. In addition, the Shii reasoning was that she could not possibly win a war that was "wicked." The way in which Aisha's story is told by historians is an example of discrimination against the legacy of a strong female leader. She has been held up as an example of the wickedness of woman and her story has been recalled in shame. She has been denounced as a heretic in books by Shii and as a shameful woman by Sunni authors.

What is important for my study is not the rightness or wrongness of Aisha's battle; rather what is significant is that she was a strong woman who transmitted accurately the Prophet's (Pbuh) teachings. Her life is a model of the powerful leadership of women in early Islam. This leadership by a woman of an army has no equal in history, even to the present day. She was a strong woman who was a trusted wife and partner of the Prophet (Pbuh). Aisha can serve as a role model for Muslim women today

125. Tabari, *History of Messengers* (vol. 4), 442-539.

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who are struggling to reclaim their rights as women. Examples of discrimination against women's legacy abound, as so often worldwide women have been considered weaker than men by their nature[126] [see Appendix B for evidence of discrimination against women in a variety of religions].

Who is Fatima?

The Prophet's daughter lived a brief but important life. She was married to Ali, a hero in Islam. Their children, Imam Hussein and Imam Zaynab, are also heroes in Islam. Fatima was born before her father became a Prophet. Fatima was born on the cusp of two ages, one that still held to the ancestral religions (some of which were matriarchal), and the other that was patriarchal, a new age initiated by her father that emphasized unity and oneness. At the time of her birth the emphasis was on the birth of sons. It was a noble action to father a son; to father a girl was a disgrace, and the girl herself was a disgrace to the family. Female infants were exposed [left outside to die] on a regular basis. It was an age of ignorance.

Fatima was born in one of the largest tribes in Hijaz, the Quraysh in the Bani-Hashim family. The other important family was the Bani-Umayyad Aisha, which came from the Bani-Umayyad family. It will be

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126. Saiid Al-Afqani, *Aisha wa Al-Siyasa* (Beirut: no publisher given, 1971).

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individuals who worked to assure that the teachings of the Prophet (Pbuh) went forward in a way that was true to his leadership.[130]

Zaynab, Islam's "Joan of Arc"

Zaynab, Fatima and Ali's daughter, who was the granddaughter of the Prophet (Pbuh), was one of the most prominent and holy people in the history of Islam, yet we know very little about her. Most likely she was with her brother Imam Hussein the great martyr, in the city of Karbala, in what is today Iraq, during the war at the time he was beheaded. Essentially, Zaynab's struggle saved Islam and the Qur'an as we know it today in the Arabic text. The story of the way that Zaynab saved Islam and the Qur'an begins with her brother, the Imam Hussein. Imam Hussein traveled to Karbala to take the caliphate away from Muawiyah. Muawiyah was the son of Abu-Sufyan, who was the pre-Islamic Quraysh leader, and Yazid was Muawiyah's son (Iraq's caliphate). Imam Hussein wanted to return the caliphate to the immediate family of the Prophet's (Pbuh). As a result of wanting to reclaim the caliphate, Imam Hussein was beheaded by Yazid. Imam Hussein's sister, Zaynab, picked up her brother's detached head and covered it under her cloth to protect it. When she and her little brother Ali were captured she hid the head successfully. After questioning they were sent back to Yathrib (which today is Medina). On the way to Hijaz,

130. Bakhtiar and Shariati, *Shariati on Shariati.*

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Yathrib, she stopped in every city along the way showing her slain brother's head as proof of the crime against him.[131]

At each stop, she showed the head and gave a sermon or *Khutbeh* using Islamic quotes from the Qur'an. Her teaching was so successful that for the Shii Muslim the beheading of Imam Hussein is still remembered to this day in the important memorial of *Ashora*[132] that takes place during the sacred lunar month of *Moharram*.

Zaynab was a strong woman and she serves as a role model for all Muslim women. Her life shows that it is within the Islamic tradition for women to teach and lead prayer. She also shows that women can have a "voice," a political career, and be a significant force for sustaining the teachings of the Prophet (Pbuh). She had the courage to go against the popular belief that the entire body must be buried together when she took her brother's head with her to carry from town to town as the evidence of what had been done, and to use it to teach about the ramifications of his beheading and the unjustness of the war. The head served the authenticate her story, for at that time, because she was a women, she might not have been believed without it.

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131. Muhammad Tabari, *The History of Islam,* n.d., Cairo, Egypt: Islamic Publishing.

132. Ashora is the tenth day of the lunar month of Moharram; this is the month that starts the Arabic new year.

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One finds few books with titles such as *Zaynab the Greatest* or *Fatima the Magnificent* or *Khadija, the Great Wife of the Prophet,* or *Aisha.* The books that have actually been written emphasize how "pious" and "obedient" these women (except, of course Aisha) were. Only in Farsi[133] are there any sources that relate Zaynab's heroic efforts. In fact, as I traveled in many Islamic countries searching for information about Zaynab, I occasionally found Farsi sources that credited her actions in Karbala to men.[134] To this day women are prohibited from leading prayer in a mixed group. The way Zaynab risked her life to protect the Qur'an would be revolutionary today for any woman; yet her actions were accepted at the time. It is puzzling that her actions were accepted fourteen centuries ago but are unacceptable today.

Women and Islamic Jurisprudence

It is important to understand that the Qur'an distinguished between laws that applied to the Prophet's (Pbuh) wives and those that applied to other Muslim women. In exploring these differences, I compare various translations. One example is found in 33:28-34; in the Arabic original it reads,

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133. بانوی نمونه اسلام نوشته ابراهیم امینی (مرکز دار التبلیغ مطبوعات قم ایران) Ibraheem Ammine, *The Great Woman in Islam,* 3rd ed. (Qum, Iran: Islamic Productions, n.d.).

134. و سوگند نامه امام روایت کربلا طرح و تدوین امام حسین نوشته حاخ سبحان بهتاش (نشر الهی) تهران، ایران. Hajj yadullah Behtash, *Zaynab* (Tehran, Iran: Subhan, n.d.).

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يأ آيها النبى قل لأزواجک إن كنتن تردن الحيوة الدنياو زينتها
فتعالين أمتعكن و اسرحكن سراح جميلا.
و ان كنتن تردن اللة و رسوله و الدار الأخرة فان اللة اعد للمحسنت
منكن اجرا عظيما.
يا نسآء النبى من يأت منكن بفاحشة مبينة يضاعف لها العداب ضعفين
و كان ذلک على اللة يسيرا.
ومن يقنت منكن للة و رسوله و تعمل صالحاً نوئتها أجرها مرتين و
أعتنا لها رزقاً كريماً.
ينسآء النبى لستن كاحد من النسآء إن اتقيتن فلا تخضعن بالقول
فيطمع الذى فى قلبه مرض و قول قولاً معروفاً.
و قرن فى بيوتكن و لا تبرجن تبرج الجاهلية الاولى واقمن
الصلوة و ءاتين الزكوة و أطعن اللة و رسولة إنما يريد اللة
ليذهب عنكم الرجس اهل البيت و يطهركم تطهيرا.
واذكرن ما يتلى فى بيوتكن من إيات اللة و الحكمة ان اللة
لطيفاً خبيرا.[135]

As previously discussed, there can be multiple translations for some Arabic words. For example, the term بفحشةٍ, or *bifahishatin* has three possible meanings: "prostitution," "acting against the law of Islam," or "small infractions against the law of Islam." Unfortunately, most translators don't point out that the Qur'an itself said that such laws applied more strongly to the Prophet's wives than to other women.[136]

Here, the similarities of the *Muttaqeen's* translation as "righteous" trace the Arabic words which contrast with the root "*Waq*" such as للمحسنت, or *lil-muhsinati.* Here is my translation in English for above Arabic verses:

> O Prophet, say to your wives, "If you are seeking this Life and its vanities, then let me compensate you and allow you to go amicably." "But you are seeking God and the messenger, and The abode of the hereafter, then God has prepared for *the lil-muhsinati* ("righteous,"[137] "well-doers,"[138]

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135. Qur'an 33:28-34.

136. For more on the wives of the Prophet, see F. Malik, *Wives of the Prophet* (Lahore, Pakistan: S. H. Muhammad Ashraf, 1979).

137. Khalifa's translation, *Qur'an: Final Testament* (28-34).

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يأ أيها النبى قل لأزواجک إن كنتن تردن الحيوة الدنياو زينتها
فتعالين أمتعكن و اسرحكن سراح جميلا.
و ان كنتن تردن اللة و رسوله و الدار الأخرة فان اللة اعد للمحسنت
منكن اجرا عظيما.
يا نسآء النبى من يأت منكن بفاحشة مبينة يضاعف لها العداب ضعفين
و كان ذلک على اللة يسيرا.
ومن يقنت منكن للة و رسوله و تعمل صالحاً نوئتها أجرها مرتين و
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137. Khalifa's translation, *Qur'an: Final Testament* (28-34).

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"those who are good"[139]) among you a great recompense." O wives of the Prophet, if any of you *bifahishatin* ("commits gross sin," "unseemly conduct," "clear Shamelessness"), the retribution will be doubled for her. This is easy for God to do. Anyone of you who obeys God and the messenger, and lead *salihan* a (righteous life), we will grant her double the recompense, and we have prepared for her a generous provision. O wives of the Prophet; you are not the same as any Other women, If you *Attaqatonna* (observe righteousness or fear, or mindful). Therefore, you shall not speak too softly, lest those with disease in their hearts may get the wrong ideas; you shall speak only righteousness. You shall settle down in your homes, and do not mingle with the other like the old day of ignorance. You shall observe the *Salat* (Contact prayers) and *Zakat* (giving), and obey God and the Messenger. God wishes to remove all Al-rrijsa (abomination,[140] unholiness,[141] impurities,[142]) from you, O you *ahlal bayti* (who live around the Sacred Shrine,[143] in your home,[144] Members of the family,[145] your home,[146]) and purify you completely. Remember what is being recited in your homes of God's revelations and the wisdom inherent therein. God is sublime, cognizant.[147]

In other instances, the text is directed to all Muslims, women and men alike. In 33:35-36, the Arabic original reads,

إن المسلمين و المسلمت و المومنين و المومنات و القنتين و

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138. Abdullah Yusuf Ali's translation, *Holy Qur'an: Text,* 33:28-34.

139. Ahmed Ali's translation, *Holy Qur'an: Text,* 33:28-34.

140. Abdullah Yusuf Ali's translation, *Holy Qur'an: Text,* 33:28-34.

141. Khalifa's translation, *Qur'an: Final Testament* (28-34).

142. Ahmed Ali's translation, *Holy Qur'an: Text,* 33:28-34.

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144. Abdullah Yusuf Ali's translation, *Holy Qur'an: Text,* 33:28-34.

145. Abdullah Yusuf Ali's translation, *Holy Qur'an: Text,* 33:28-34.

146. Ahmed Ali's translation, *Holy Qur'an: Text,* 33:28-34.

147. Qur'an 33:28-34.

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القنتت والصدقين والصادقت و الصبرين و الصبرت و
الخشعين و الخشعت و المتصدقين و المتصدقت و الصئمين
و الصئمت و الحفظين فروجهم و الحفظت و الذكرين الله
كثيراً و الذكرت اعدّ الله لهم مغفرة و أجراً عظيما.
وما كان لمومن ولا مومنة اذا قضى الله و رسوله امراً
أن يكون لهم الخية من امرهمو من يعص الله و رسوله,
فقد ضل ضللا مبيناً.[148]

The English translation is,

> The submitting men, the submitting women, the believing men, the believing women, the obedient men, the obedient women, the truthful men, the truthful women, the steadfast men, the steadfast women, the reverent men, the reverent women, the charitable men, the charitable women, the fasting men, the fasting women, and the chaste men, the chaste women, and the men who commemorate God frequently, and the commemorating women; God has prepared for them forgiveness and a great recompense. No believing man or believing woman, if God and Messenger issue any command, has any choice regarding that command. Anyone who disobeys God and the Messenger has gone far astray.[149]

The Arabic 33:37 is a new law, a command from God to the Prophet and his followers. The Arabic reads,

و إذ تقولو للذى أنعم الله عليه وانعمت عليه آمسک عليک
زوجک و اتق الله و تخفى فى نفسک ماالله مبديه و تخشى
الناس و الله أحق أن تخشه فلما قضى زيدُ منها و طراً

ازوجنكها لكى لا يكون على المومنين حرجُ فى أزواج أدعيآئهم
إذا قضوا منهن و طراً و كان امر الله مفعولا.[150]

The English translation is,

> Recall that you said to the one who was blessed by God, and blessed by you, "Keep your wife and reverence God," and you hid inside yourself what God wished to proclaim.

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148. Qur'an 33:35-36.

149. Ibid.

150. Qur'an 33:37.

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> Thus you feared the people, when you were supposed to fear only God. When Zeid was completely through with his wife, we had you marry her, in order to establish the precedent that a man may marry the divorced wife of his adopted son. God's commands shall be done.[151]

We notice that laws for people are separated from the word *Muttaqeen,* those to whom God addressed the Qur'an. Laws are emphasized for each group. *Muttaqeen* are people in general whom God recognizes as people with the wisdom of the Qur'an.

Islamic civilization across the globe has evolved in ways that are consistently different from the teachings of the Qur'an at the time of the Prophet (Pbuh), from approximately 620 to 632 CE. The understanding of human rights, women's rights, and the correct way to live as a community was considerably different from the way it is today.[152] The people at that time had been following local customs and religious beliefs regarding women and life. In the past, women were not highly regarded, especially in those societies in which it is reported that the Prophet traveled with caravans, traded, and eventually taught. The Prophet, however, broke with traditional beliefs about women, giving them prominent positions in both his life and his work.

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151. Ibid.

152. Issues in Islamic jurisprudence are discussed, for example, by M. Khadduri, *Islamic Jurisprudence* (Baltimore, MD: John Hopkins University Press, 1961); S. S. A. Mawdudi, S. S. A., *The Law of Marriage and Divorce in Islam* (rev. ed.) (Kuwait: Islamic Books, 1993); A. A. Engineer, *The Rights of Women in Islam* (London: C. Hurst, 1992); L. Al-Faruqi, L. *Islam and Human Rights, The Islamic Quarterly* 27(1) (1983): 12-30.

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This brings us back to the question of who the *Muttaqeen* are. The women I have been discussing were very close to the Prophet (Pbuh) and were conscious of the Qur'an and the teachings of the Prophet (Pbuh) about the *Muttaqeen.* They would have endeavored to live their lives in accordance with what they understood to be the *Muttaqeen.* These women, some of whom undertook heroic acts of leadership, were not alone in their leadership positions in the early years of Islam. Ruth Roded, in *Women in Islamic biographical collections from Ibn-Sa'd to Who's Who,*[153] discusses as many as 250 women who were leaders in their own right as well as advisers to men. The Prophet (Pbuh) himself had female advisers. There were wise women, teachers, and philanthropists. However, simply because they were women at a time when women were not seen as leaders, their names have not come down to us.[154] This brings up the question of how it is that women who played such prominent roles in the social and spiritual life of early Islam are not allowed to do so

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153. Roded, *Women in Islamic Biographical Collections.*

154. For more information on women and Islam, see S. A. Al-Hatimy, *Women in Islam* (Pakistan: Islamic Publications, 1993); H. Al-Turabi, H. *Women in Islam and Muslim Society.* London: Milestones,1991; R. W. J. Austin, Islam and the feminine, in *Islam in the Modern World,* ed. D. MacEoin and A. Al-Shahi, London: Croom Helm, 1983), 36-48; M. R. Baveja, *Women in Islam* (New York: Advent Books, 1981); A. R. Doi, *Women in Shariah* (London: Ta-Ha, 1983); E. Hicks, *Infibulation, Female Mutilation in Islamic North Eastern Africa* (New Brunswick, NJ: Transaction, 1993); D. Ingram, *The Awakened: Women in Iraq* (London: Third World Center, 1983); H. Iwai, H., *Islamic Society and Women in Islam* (Tokyo: The Institute of Middle Eastern Studies, International University of Japan, 1985); V. R. Jones and L. Bevan Jones, *Women in Islam* (Winnipeg, Manitoba: Hyperion Press, 1981); Carl Petry, *Women in Middle Eastern History: Shifting Boundaries in Sex and Gender,* ed., Nikki R. Keddie and Beth Baron (New Haven, CT: Yale University Press, 1991).

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today. It seems Islam is like a strong, beautiful building that was constructed by the founder, but over the years others put a new façade over the original structure. Should we not uncover and reveal the original beauty of Islam?

The fact that women were in fact key in the early history of Islam[155] makes it relevant and necessary to recover the true meaning of *Muttaqeen* in the Qur'an. The Qur'an does not identify any women by name. The only woman who is mentioned by name in the Qur'an is Mary or *Merriam,* the mother of Jesus (Pbuh). Many people are unaware that the story of "Sara and Hagar," which is told in the book of Genesis, is not in the Qur'an. In the Qur'an neither the story about Hagar nor the one about a different wife for Abraham are mentioned. There are similarities between the Bible and the Qur'an regarding the life story of Abraham; both indicate that he and his wife were visited by two angels who brought the good news that his wife would conceive, even at her advanced age, and bear a child. A survey of all the chapters in the book of Qur'an relating to this event shows the beginning of good news and the astonishment of Abraham and his wife. This reads in the original Arabic as,

> و نبئهم عن ضيف إبراهيم. اذ دخلوا عليه فقالو أسلا ماً قال إنّا منكم وجلون
> قالو لاتوجل انا نبشرک بغلم عليم. قال آبشر تمونی علی ان مسنی الکبر فبم
> تبشرون قالوأ بشرنک بالحق فلا تکن من القنطين.[156]

Rashad Khalifa translated this in English as,

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155. Nikki R. Keddie and Beth Baron, eds. *Women in Middle Eastern History: Shifting Boundaries in Sex and Gender.* New Haven, CT: Yale University Press.

156. قرآن سورة 15 آيات 51-55 Qur'an 15:51-55.

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> Inform them about the matter of Abraham's guests. When they came to him and said: "peace," he was answered: "Truly we are afraid of you." "Have no fear," they said. "We bring you news of a son full of wisdom." "You bring me the good news now," he said, "when old age has come upon me. What good news are you giving me then?"[157]

Abraham's wife could hardly believe the news and she laughed and listened. In the original Arabic this reads as,

> و امراته قآئمة فضحكت فبشرنها باسحق و من ورآء إسحق و يعقوب.
> قالت يويلتئ ءالدوآنآ عجوزٌ و هذا بعلى شيخاً انّ هذا الشئ ؛ عجيب.
> قالوا اتعجبين من امر اللهٔ رحمت اللهٔ و بركاته عليكم اهل البيت انه حميدٌ مجيدٌ[158]

This is translated into English as,

> His wife stood near, laughed as we gave her the good news of Isaac, and after Isaac, Jacob. [159]

The visitors to Abraham appeared as two humans. They were angels and changed history by giving the good news to a sterile woman that she could become pregnant. Abraham offered the visitors the only calf that they had. In the original Arabic this reads as,

> اذ دخلوا عليه فقالوا سلاماً قال سلامٌ قومٌ منكرون. فراغ إلى آ اهله فجآ ؛
> بعجل سمين فقربه إليهم قال ألا تأكلون. فأوجس منهم خيفة قالوا لاتخف
> وبشروه بغلم عليم. فاقبلت امراته فى صرة فصكت وجهها و قالت عجوز
> عقيم. قالوا كذلک قال ربک انه هو الحكيم العليم.[160]

Rashad Khalifa translated this in English as,

> They visited him, saying, "Peace." He said, "Peace to you strangers!" He asked his family to prepare a fat calf. When he offered to them, he remarked, "Do you not eat?" He harbored fear of them. They said, "Have no fear," and they

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157. Khalifa, *Qur'an: Final Testament* (51-55).

158. 73 -71 قرآن كريم سورة 11 آيات Qur'an 11:71-73.

159. Qur'an 11:69-73.

160. 30 – 25 قرآن كريم سورة 51 آيات Qur'an 51:25-30.

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gave good news of a wrinkled face: "I am a sterile old woman." They said, "Thus said your Lord. He is the Most Wise, the Omniscient." [161]

Perhaps the story of this pregnancy of old age is in the passage toward the discrimination against older women in marrying and pregnancy. Even young women may feel they are "too old" to have a child, a problem not faced by men. This pregnancy in old age may be held out to women as a vision of a future time, like ours, in which women may conceive in their later years.

The profound effect on the lives of people of the way in which stories are constructed and told cannot be minimized. One example of this is in the way the story of the wife of Abraham is told. In the book of Genesis, Abraham's sons are by two different women, one free and one a slave woman. In the Qur'an the story speaks of only one old woman who is the wife and the mother of the boys. The story is borrowed from varieties of traditions and pre-Islamic stories. In the Qur'an, Hagar does not exist. This variation in the way the stories of two women, one free and one slave, are told, creates a separation between the followers of Abraham. This should make everyone consider the role of stories in individual spiritual belief and in generating negative traditions concerning women. The story of Abraham's sacrifice of his only son is in Arabic,

رب هب لى من الصالحين فبشرنه بغلم حليم فلما بلغ معه السعى قال
يا يابنى انى أرى ا فى المنام انى اذبحک فانظر ماذا ترى ا قال يابت
افعل ما تومر ستجدُ نى انشاالله من الصابرين فلمآ اسلماوتله للجبين و
ندابنه ان يا ابراهيم قد صدّقت الرءيا انا كذلک نجزى المحسنين ان

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161. Khalifa, *Qur'an: Final Testament* (25-29).

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هذا لهو البواالمبين.[162]

My English translation is,

> "My Lord, grant righteous children." We gave him good news of a good child. When he grew enough to work with him, he said, "My son, I see in dream that I am sacrificing you. What do you think?"
>
> He said, "O my father, do what you are commanded to do. You will find me, God willing patient." They both submitted, and he put his forehead down. We called him: "O Abraham. "You have believed the dream." We thus reward the righteous.[163]

Later Abraham received other good news about the birth of Isaac, in Arabic this reads as,

و بشرنه باسحق[164]

The English translation is,

> Then we gave him the good news the birth of Isaac.[165]

In Chapters Eleven, Thirty-seven, and Fifty-one, Abraham is shown as having had one wife, whose two separate pregnancies resulted in two sons, Ishmael and Isaac.

Islam after the Prophet's Death and the Impact of His Life and Work

The Prophet Muhammad (Pbuh) and Islam served as a uniting force among Arabs and Bedouin Arabs. It was the Prophet's (Pbuh) vision that the Arab world should be independent and united by religious belief.

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162. 106 – 100 قرآن كريم سورة 37 آيات Qur'an 37:100-106.

163. Qur'an 37:112.

164. 112 قرآن كريم سورة 37 آية Qur'an 37:112.

165. Khalifa, *Qur'an: Final Testament* (37:112).

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People of other religions also joined with him to make a united Arabia, because they were weary of wars and separation. The death of the Prophet (Pbuh) brought about a crisis of leadership. Some of the coherence gained by the Prophet (Pbuh) during his lifetime was lost. For example, many of the Bedouin tribes who had followed the Prophet (Pbuh) no longer felt a tie to the Islamic leadership in Arabia and left.[166] The Prophet's (Pbuh) influence spread beyond Hijaz/Medina throughout the Byzantine Empire, the Roman Empire and Sasanian, and the Persian Kingdom (632-656 CE). Syria (Jordan and Iraq today) was subsidized by the Byzantine Empire. The Syrians were exhausted from the constant wars and put up little resistance to the Byzantines. The Sasanian kingdom in Persia attempted to weaken the Arabs. The Arabs had already had some success against the Sasanians in Persia (610 CE).[167]

In the next chapter, relative to the concept of Muttaqeen, I will address the question of who wrote the Qur'an and what it contains by comparing what the Qur'an itself says about how Muhammad received it, and some other accounts of how the Qur'an was gathered and written.

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166. Hodgson, *Classical Age,* 197.

167. Lings, *Muhammad,* 187-204.

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CHAPTER 3: ORIGINS OF THE QUR'AN AND ITS SIGNIFICANCE FOR WOMEN

Origin of the Qur'an: Was the Prophet Literate?

One of the most significant controversies in Islam is whether the Prophet (Pbuh) was literate, that is, was he capable of reading or writing? Could he have written the Qur'an? The reason this is important is that establishing that the Prophet did indeed write the Qur'an, and that it is the Qur'an, without added Hadiths, is the authoritative answer to the primary question of this study: Who are the Muttaqeen?

Before going into a more detailed documentation that the Prophet was indeed literate, and discussing theories of those who believe he was not, I will outline the Holy Book's description of how the Qur'an was given to Muhammad.

Receiving the Holy Qur'an: Ascension (Mi'raj)

One night, the Qur'an records, honest Ahmad, or Muhammad, had a profound spiritual experience in which he saw himself summoned from the Earth, at the Masjed-Al-Haram, the Sacred Mosque on the Earth (a term later applied to the Kaaba) to the farthest mosque, which, "is located in blessed surroundings."[168] This place can be understood as a spiritual state within which the prophet (Pbuh) was united with God.[169] Thus, the prophet (Pbuh) was taken up to God in order to be given knowledge of

168. Qur'an 17:1; 44:3; 97:1.

169. Qur'an 17:1 (spiritual state around God in the Universe).

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creation and "miraculous signs."[170] The Holy Qur'an was received by the Prophet Muhammad (Pbuh) directly during that night, as described in detail in 53:1-18 of the Qur'an. The original Arabic reads,

بسم الله الرحمن الرحيم
والنجم اذا هوى. ما ضل صاحبكم و ما غوى. و ما ينطق عن الهوى.
ان هو الا وحىٌ يوحى. علمه شديد القوى. ذومرة فاستوى. و هو بالافق
ثم دنا فتدلى. فكان قاب قوسين او ادنى. فاوحى الى عبده مآ اوحى. ما
كذب الفوإد ما رأى. افتمرونه على ما يرى. ولقد ر،اه نزلة اخرى. عند
سدرة المنتهى. عندها جنة الماوى. اذ يغشى السدرة ما يغشى. ما زاغ
البصر و ما طغى. لقد رأى من آيت ربه الكبرى.[171]

This translated into English as,

> As the stars were falling away your friend was neither astray nor is lying to you. It was divine inspiration, was taught by the Most powerful. The possessor of power and wisdom from the highest height horizon. He drew nearer, nearer by moving down, until became as close as possible, then Revealed to His servant 's heart and mind what was to be revealed. The mind never made up what he saw, nor could deny it. Would you dispute what he saw? He saw it in another descent, at the ultimate point, where the garden of eternity and peace is located. The whole place were overwhelmed, The eyes did not waver, nor go blind. He saw the Great Marvels of his Lord.[172]

This was the Prophet Muhammad's direct experience of God.

However, the Qur'an verses record that the Prophet (Pbuh) was unable to remember what he had seen and was left with a vague feeling that "something" had happened to him. He wanted to understand this. Towards this goal, he began to meditate regularly by climbing to the

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170. Qur'an 53:1-18.

171. قرآن كريم سورة 53 آيات 1 – 18 Qur'an 53:1-18.

172. Qur'an 53:1-18.

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mountain of light *(JabAl-e Noor)* near Mecca. He chose to meditate in a cave named Hara *(Qar-e-Hara)* and spent entire nights in meditation.

A few years later, at the age of forty, it is said that the angel Gabriel helped the Prophet (Pbuh) access the deepest parts of his mind and remember the first five verses of what would be the Qur'an. The original Arabic reads,

بسم اللة الرحمن الرحيم
اقرأ باسم ربک الذی خلق.
خلق الانسان من علق.
اقرآ و ربک الاکرم.
الذی یعلم بالقلم. علم الانسان ما لم یعلم.[173]

This translated into English as,

> Read, in the name of your Lord, who created. He created man from an embryo. Read, your Lord, Most Exalted. Teaches by means of the pen who teaches man what he never knew.[174]

Although these verses were the first ones he spoke, they were not the full revelation of what he had stored in his mind and heart from his experience of ascendance (*Mi'raj*). The understanding of what he had seen was only "released" in the form of the Qur'an over a twenty-three-year period. In fact, the Qur'an speaks about the purpose of the Prophet's (Pbuh) evolving understanding:

و قرءانا فرقناه لتقرأه علی الناس علی مکث و نزلناه تنزیلا.[175]

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173. 6 1 قرآن کریم سورة 96 آیات Qur'an 96:1-6.

174. Khalifa, *Qur'an: Final Testament* (96:1-6).

175. 106 قرآن کریم سورة 17 آیة Qur'an 17:106.

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In English this is,

> A Qur'an that we have released slowly in order for you (Prophet and people) to read it to the people over a long period although we sent it down all at once.[176]

Etymology of the word Qur'an

The word *Iqra*—"to read"—is the root of the word *Qur'an.* In 75:17-19 it says, "Qur'an is to you" (*Qur'anaho*), when "you read it" (*Qaraanaho*) "you shall follow it" (*Bayanaho*). (Note that 75:17-19—*Al-Qeyaamah*—also offers the only proof of who wrote the Qur'an, a topic that will be discussed further.) In Arabic, these three verses read:

ان علينا جمعهٔ و قرءانهٔ. فاذا قرأنهٔ. ثم علينا بيانهٔ.[177]

The English translation is,

> Indeed we will collect the Qur'an into you. Once we recite it, You shall follow such a Qur'an.[178]

Iqra—the root of *Qur'an*—is etymologically linked to *Qur'an.* Both words are concerned with "reading"; *Iqra* means "read," and *Qur'an* means a "readable book." There is a spiritual requirement for individuals to read the Qur'an. The original Arabic states,

...ورتل القرآن ترتيلا...[179]

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176. Qur'an 17:106.

177. 19 – 17 آيات 75 سورة قرآن كريم Qur'an 75:17-19.

178. Qur'an 75:17-19.

179. 4 آية 73 سورة قرآن كريم Qur'an 73:4.

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The English translation is:

recite the Qur'an slowly and distinctly,[180]

and

Read the Qur'an from cover to cover.[181]

This emphasis on reading has resulted in a high level of literacy among Islamic people. Tradition offers a variety of stories about how the Qur'an was completed. Many of these are controversial and do not have a foundation in the Qur'an itself. Tradition holds that the Prophet (Pbuh) was forced to leave Mecca because his own family was persecuting him and that he emigrated to Yathrib, which is now Medina.[182] The Islamic calendar is based on the time frame of this emigration. Many people were waiting in Medina to meet the Prophet (Pbuh).[183] Among these was the man Salman-e-Farsi, whose story is significant because of false stories created after the Prophet's (Pbuh) death. One story, involving a controversy between some Muslim-Farsi speakers, is that "Islam's root is Salman" and "Salman dictated the Qur'an to the Muhammad." There is a relevant verse in the Qur'an:

...هذا إلا إفک افتراهُ و اعانه علیه قوم ءاخرون فقد جآئو و ظللم و زوراً.[184]

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180. Ahmed Ali, *Al-Qur'an* 73:4.

181. Khalifa, *Qur'an: Final Testament* (73:4).

182. W. Montgomery Watt, *Muhammad at Medina* (Oxford, England: Clarendon Press, 1956).

183. Ibn Sa'd Muhammad, *Kitab Al-Tabaqat Al-Kubra.* vol. 6.

184. 4 آیة 25 قرآن کریم سورة Qur'an 25:4.

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It translated into English as,

> This is a fabrication that He produced with the help of some other people. They have uttered a blasphemy and a falsehood.[185]

The original Arabic continues,

و قالوا أساطير الاولين اكتتبها فهى تملى عليه بكرة و أصيلا."[186]

Translated intoEnglish this is,

> They also said, 'Tales from the past that He wrote Down; they were dictated to him day and night.'[187]

As the above verse tells us, Muhammad's contemporaries knew that he could read and write. And some Muslims have an unfounded suspicion that Salman-e-Farsi was one of the people who dictated to him.[188]

Although the Prophet (Pbuh) tried several times to make a pilgrimage to Mecca at different times of the year (not specifically during *Dhu Al-Hljjah*, the time during which the pilgrimage is usually made), he was only successful in reaching Mecca during the "great Hajj." The great Hajj is so called when the day of the *Hajj* occurs on a Friday. The Prophet (Pbuh) made this pilgrimage when he was sixty-three, the last year of his life. He told his wife that he had a sense that this would be his last visit to

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185. Khalifa, *Qur'an: Final Testament* (25:4).

186. قرآن كريم سورة 25 آية 5 Qur'an 25:5.

187. Khalifa, *Qur'an: Final Testament* (25:5).

188. Salman-e-Farsi was a Persian prince who had witnessed the corruption of Zoroastrianism as it was practiced at that time; he left Persia as a result. He had heard about a great teacher in Medina—the Prophet (Pbuh)— and went there hoping to meet him. Salman was to become one of the Prophet's most beloved students, and later a companion of the Prophet (Pbuh). As a result of the immigration, the first mosque, known as the Prophet's Mosque, was built in Medina, and it remains the second most holy Mosque in Islam.

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the sacred mosque in Mecca. It was also during this visit that the Prophet (Pbuh) conquered Mecca completely and it became an Islamic state.

When he arrived at the mosque he made a ten-day retreat. These ten days became the last ten days of Ramadan. During this same period he made *Omreh* (pilgrimage made during the other eleven months of Islamic year), which consists of walking seven times around the Kaaba, which, it will be remembered, was built at the site of Abraham's sacrifice. After completing the circumambulation of the Kaaba, the Prophet (Pbuh) walked the approximately fifty feet from the Kaaba to the monument containing the two footprints of Abraham. Then he made the *Salat*, the "contact prayer" that Muslims around the world now do five times each day facing the Kaaba. Next, he walked another hundred feet away to begin the three-mile walk between Mount Safa and Mount Marwah; he made this walk between the two mountains seven times.[189] The Prophet (Pbuh) felt he had been directed by the revelations he had received to follow the "practices of Abraham." The Prophet's (Pbuh) actions during this period served as his instruction to the nation of Islam *(Ommah)* on how the *Hajj* should be conducted. His actions codified practice as it continues to this day.

At the end of his seven trips between the two mountains he clipped his nails or his hair—this has come to represent the return to everyday life. After the clipping he walked to the area called Arafat, where there is a hill of the same name. When he reached the top of the hill he gave a sermon

189. Qur'an 2:187.

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to the people who came with him, acknowledging that he would die soon and giving them instructors on how to live their lives, exhorting them to follow the Qur'an. Martin Ling writes about the time on the way back to Medina when the Prophet (Pbuh) stopped the caravan to rest at *Ghadir Al-Khumm.* In a sermon he asked the question:

> O people, have I faithfully delivered unto you my Message?[190]

Later, at the same place, the Prophet (Pbuh) gathered all the people together. Both Martin Lings (based on what he learned in Saudi Arabia) and the Shii Hadiths tell the story this way:

> "Am I not nearer to believers than their own selves? Cousin Ali is." The Prophet Pbuh also added the Prayer, "O God, be the friend of him who is his (Ali's) and the foe of him (Ali's) who is his foe."[191]
>
> Later, in front of all the gathered people the Prophet Pbuh took Ali by the hand. This action seemed to place Ali in charge (Imam) after the Prophet's (Pbuh) death.[192]

After the pilgrimage, the Prophet (Pbuh) spent many hours resting in bed. As he was visited by family and friends, it is believed that he whispered to his daughter, Saint Fatima, that he would die soon, and indeed he did. In this way the Prophet (Pbuh) emphasized the transience of human life and the sturdiness and perseverance of the Qur'an. Emile Dermenghem writes, "The last visit of the prophet (Pbuh) to Mecca and

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190. Lings, *Muhammad,* 334.

191. Ibid., 335.

192. Ibid.

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the sermons during the travels codified the way that people were to conduct their lives."[193]

Martin Lings writes about the last teachings of the Prophet (Pbuh): beginning with the Prophet's words,

> "Hear me, O people, for I know not if ever I shall meet with you in this place after this year." Then he exhorted them to treat one another well and gave them many reminders of what was commanded and what was forbidden. Finally he said: "I have left amongst you that which, if ye hold fast to it, shall preserve you from all error, a clear indication, the Book of God and the word of his Prophet. O people hear my words and understand." He then imparted to them a Revelation which he had just received, which completed the Koran, for it was the last passage to be revealed: *This day the disbeliever despair of prevailing against your religion, so fear them not, but fear Me! This day have I perfected for you your religion and fulfilled My favor unto you, and it hath been my good pleasure to choose Islam your religion.*[sic][194]

Another perception of Muhammad's relationship to the Qur'an is found in Emile Dermenghem's *Muhammad and the Islamic Tradition,* in a story from the nomads and from Arabic sheiks,

> While he was sleeping, a mysterious being, holding in his hand a roll of material covered with signs, ordered him to read (recite). "I don't know how to read," said Muhammad. "Read," the angel repeated again twice, winding the material round the neck of the Sleeper. "What shall I read?" "Read."[195]

Another story is given in Martin Lings' book, *Muhammad: His Life, based on the Earliest Sources,*

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193. Emile Dermenghem, *Muhammad and the Islamic Tradition,* Spiritual Masters Series (Woodstock, NY: Overlook Press, 1982), 45.

194. Lings, *Muhammad,* 334.

195. Dermenghem, *Muhammad and Islamic Tradition,* 17.

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> Ramadan was the traditional month of retreat, and it was one night towards the end of Ramadan, in his fortieth year, when he was alone in the cave, that there came to him an Angel in form of a man. The angel said to him: "Recite!" and he said, "I am not a reciter," whereupon, as he himself told it, "the Angel took me and whelmed me in his embrace until he had reached the limit of mine endurance. Then he released me and said: 'Recite!' I said, 'I am not a reciter!' and again he took me and held me in his embrace, until and he had reached the limit of mine endurance. Then he released me and said: 'Recite!' I said: I am not a reciter,' and again he took me and whelmed me in his embrace, and again when he had reached the limit of mine endurance he released me and said: Recite."[196]

The majority of the Muslims in the world believe, along with the old Muslim scholars, that the Prophet (Pbuh) was illiterate. How might this belief have developed? If one reads the Qur'an in Arabic, and is able to read and translate it into at least one other language, it is not difficult to find translation mistakes. According to 29:48-52, the Qur'an itself (rather than any other source) is the first scholarly proof that the Prophet wrote the Book. In the original Arabic we read:

و ما كنت تتلوا من قبله من كتب و ل تخطه بيمينک إذا لارتاب المبطلون.[197]

I present two different English translations of this; one is difficult to understand in contemporary English, but the other is easy to understand. Yusuf Ali translated 29:48 as,

> And thou was (were) not to recite a Book before, nor Art thou transcribe it with thy right hand. In that case, indeed, would the talker of vanities have doubted.[198]

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196. Lings, *Muhammad,* 43.

197. قرآن سورة 29 آية 48 Qur'an 29:48.

198. Abdullah Yusuf Ali, *Holy Qur'an (*29:48).

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The second translation, by Khalifa, is,

> You did not read the previous scriptures, nor did you write with your hand. In that case, the rejecters would have had reason to harbor doubts.[199]

The great miracle of the Muhammad as a Prophet and the messenger of God is the Qur'an, and the Qur'an itself establishes that it is the true and authentic Book:

...قل انما الايت عند اللة و انما انا نذير مبين. اولم يكفهم...[200]

In English this is:

> Say, "All miracles come only from God; I am a Manifest Warner" is it not enough of a miracle.[201]

One of the greatest miracles is the Qur'an, and the Qur'an is the miracle of the Prophet Muhammad (Pbuh). The Arabic of 74:35 reads,

إنها لإحدى الكبر.[202]

In English this is:

> This is one of the greatest miracles.[203]

How might the belief of the Prophet's (Pbuh) illiteracy have developed? The Qur'an was first translated into Latin by Robertus Rotenesis and Hermannus Dalmata in 1143, but it was not actually published until 1543.

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199. Khalifa, *Qur'an: Final Testament* (29:48).

200. 51 – 50 قرآن كريم سورة 29 آيات Qur'an 29:50-51.

201. Qur'an 29:50-51.

202. 35 قرآن كريم سورة 74 آية Qur'an 74:35.

203. Qur'an 74:35.

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Another problematic translation, this time into French, was done by a French consul (Andre du Ryer) in Egypt in 1647.[204] Many translations were influenced by John of Damascus, who called Muhammad "A false prophet":

> A false prophet appeared among them, surnamed Mameth, who, having casually been exposed to the Old and New Testaments and supposedly encountered an Arian monk, formed a heresy of his own. And after, by pretense, he managed to make people think of him as a God-fearing fellow, he spread rumors that a Scripture was brought down to him from heaven thus, having drafted some pronouncements in his book, worthy of laughter, he handed it down to them in order that might comply with it.[205]

A number of non-Arab Muslims translated the Book, including Abdul-Hakim Khan in 1905, Mirza Abul-Fazl in 1911, Muhammad Ali in 1916, Mohammed Marmaduke Pickthall in 1930, and Abdullah Yusuf Ali in 1934. Mohammed Marmaduke Pickthall converted to Islam, and his translation into English[206]—which had inaccuracies in translation and interpretation—influenced many subsequent non-Arab translations.[207] Khalifa, on the other hand, who demonstrates that the Prophet wrote the Qur'an with his own hand, offers the best proof for the Book's authenticity.

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204. *Translation: Tried & True?* Mohammad Khalifa. n.d. Copyright 1997, Web version prepared by Dr. A. Zahoor, http://www.cyberistan.org/islamic/translate.htm (accessed October 2, 2007), ¶4.

205. William E. Phipps, *Muhammad and Jesus: A Comparison of the Prophets and Their Teachings* (New York: Continuum, 1996), 4.

206. Mohammad Marmaduke Pickthall, *The Meaning of the Glorious Koran* (New York: Dorset Press, 1930).

207. For example, Adul-Hakim Khan's 1905 partial translation and Mirza Abul-Fazl's 1911 partial translation of the Qur'an. *Funk and Wagnalls New Encyclopedia,* 1984, vol. 28.

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One example of the problems in translation is the word *Ummy* (also spelled *Ummi*). This is generally correctly translated as "Gentile" in the English translation, but this not accepted by most Muslims. The best proof that Muhammad was literate was the fact that he was very successful as the head of Khadija's merchandizing business as well as her accountant; this information is stated in 68:1, which relates that writing with the pen and reading were given in a revelation to the Prophet (prior to that, writing was done as calligraphy or pictures using a brush on rocks). Writing with pen appears in the West around 1300, long after it was used in Islam—the earliest instance was noted in an Islamic country around the sixth century CE.[208] The original Arabic version of the Qur'an frequently refers to reading and writing with the "pen." Here is the example:

نون و القم و ما يسطرون.[209]

This is translated as,

None, the pen, and what they write.[210]

Just for comparison, Yusuf Ali translated it as,

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208. Ibid.

209. قرآن كريم سورة 68 آية 1 Qur'an 68:1.

210. Khalifa, *Qur'an: Final Testament* (68:1).

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None by the pen and which they write.[211]

و من اهل الكتب من ان تأمنه بقنطار يوده إليک و منهم من ان تأمنه بدينار

لا يوده اليک ا لا مادمت عليه قائما ذلک بانهم قالوا ليس علينا فی(الامئين)...[212]

My English translation is:

> Among the people of the scripture there are some you can trust...some you cannot trust because they say, "we do not have to observe the commandments when dealing with the *Umiyon* (gentiles)."[213]

Khalifa translated this as,

> Among them are *(Ummy)* "Gentiles" who do not know the scripture.[214]

As here, most English translations I studied, including that of Egyptian Rashad Khalifa, whose mother tongue was Arabic, shows *Umiyon* (plural of *Ummy*) as "Gentile." But, Abdullah Yusuf Ali, who was not an Arab speaker, incorrectly used the word "illiterate" for *Ummy*.[215]

Another argument that the Qur'an was given as divine inspiration through the Prophet (and not dictated to him by others) is the challenge in the Book itself to anyone who could produce such a book. Some scholars and others have thought that this could be done, seeing it simply as a work of literature. However, others who have studied the Qur'an in great

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211. Abdullah Yusuf Ali, *Holy Qur'an: Text (*68:1).

212. 75 آية 3 سورة قرآن كريم Qur'an 3:75.

213. Qur'an 3:75. Although Khalifa (see note 197) translated this as "illiterate," it actually means "gentile" or "non-Jew."

214. Khalifa, *Qur'an: Final Testament* (2:78).

215. Abdullah Yusuf Ali, *Holy Qur'an: Text,* 38.

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depth have shown that it is more than simply literature and that it contains an extremely sophisticated mathematical system that was not known before the appearance of the Book (see Chapter 4, Tables 2 and 3). Egyptian writer Taha Hussein wrote that although many literary giants did claim they were up to the challenge of producing a work like the Qur'an, this would not be possible, because it was a Revelation from God to his Prophet (Pbuh), and it took him twenty-three years after he received the revelation to express it all.

Establishing that the Prophet did indeed write the Qur'an is key to answering the primary question of this study: Who are the Muttaqeen? When Muslims started to translate the Qur'an into non-Arabic languages such as Persian, Turkish, Urdu, and Hindi, the word *Gentile*—one translation of the word *Ummy*—took on an additional meaning of "illiterate." With the broad influence of Persian culture throughout the world, this mistranslation became accepted on a wide scale, and eventually Arab Muslims themselves came to understand the word *Ummy* to mean "illiterate." In a recent conversation I had with Dr. Ahmad Subhi Mansour, who had been professor of the Qur'an and Islamic studies in Al-Azhar University in Cairo, and guest professor in Harvard University, he pointed out that traditionally in Arabic the word used for *illiterate* is *Jahel.* This is also the current word for *illiterate.*[216]

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216. This is according to Dr. Ahmad Subhi Mansour, a professor of the Egyptian Qur'an, Hadiths, and Sufism.

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When the word *Ummy,* as it appears in the Book of John and in Deuteronomy in the Arabic Bible, is translated into English, it is translated as "Gentile" prophet: "he is righteous, you follow him." Dr. Ahmad Subhi Mansour, who believed that the Prophet was literate, has written many articles and books in which he substantiates this.[217] The Imam of the Tucson Mosque, Rashad Khalifa, whose first translation of the Qur'an is well respected, wrote about how the idea that Prophet (Pbuh) was illiterate may have developed.[218]

> They figured that this would make the Qur'an's "Extraordinary literary excellence truly miraculous" the word they relied on to bestow illiteracy upon the Prophet (Pbuh) was *"Ummy."* Unfortunately for those 'Scholars,' this word clearly means 'Gentile,' or one does not follow any scripture.[219]

Another good example of the confusion in understanding that the Prophet (Pbuh) was literate is found in a translation of the Qur'an into Persian by Ellahi Ghomsheii. In 2:78, he translated *Ummy* as "ignorant," i.e., Jews who are not able to write or read. Also, 2:78-79 in Arabic is:

> و منهم اميون لا يعلمون الكتب الا أماني و ان هم إلا يظنون.
> فويل للذين يكتبون الكتب بايديهم ثم يقولون هذا من عند اللة
> ليشتروا به ثمنا قليلا. فويل لهم مما كتبت أيديهم وويل لهم
> مما يكسبون.[220]

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217. Ahmed Mansour, 2006, Ahl Al Qur'an. International Quranic Center. Copyright MAH, www.ahl-alquran.com (accessed October 14, 2007).

218. Rashad Khalifa, *Qur'an: Final Testament.*

219. Khalifa, *Qur'an: Final Testament,* Appendix 28, 474.

220. 79 – 78 قرآن كريم سورة 2 آيات Qur'an 2:78-79.

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Khalifa translated,

> Among them are gentiles who do not know the Scripture, except through hearsay, then assume that they know it. Therefore, woe to those who distort the Scripture with their own hands, "This is what God has Revealed," seeking a cheap material gain woe to them for such distortion, and woe to them for their illicit gains.[221]

The above English translation is very close to the Arabic text of the Qur'an. However, the Arabic was translated into Farsi as,

بعضی عوام یهود که خواندن و نوشتن ندانند توراترا جز آمال و آرزوی
باطل خود نه پندارند تنها پا بست خیالات خام و پندار بیهوده خویشند.[222]

This Farsi translation has added the words "Jews" and "Torah," which do not appear at all in the Arabic version.

In 25:5, there is an intimation that the Prophet (Pbuh) was, indeed able to read and write Arabic:

و قالوا اسطیر الاولین اکتتبها فهی تملی علیه بکرة و اصیلا.[223]

The English translation is,

> They also said, "Tales from the past that he wrote Down; they were dictated to him day and night."[224]

The internal logic of the Prophet's (Pbuh) illiteracy is not upheld when the Qur'an is scrutinized[225] closely. If indeed the Prophet (Pbuh) were

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221. Khalifa, *Qur'an: Final Testament* (2:78-79).

222. (چاپ افست) ترجمه قرآن الهی قمشه ای تهران ایران Qur'an 2:78.

223! قرآن کریم سورة 25 آیة 5 Qur'an 25:5.

224. Khalifa, *Qur'an: Final Testament* (25:5).

225. Ellahi Ghomsheii, trans., *Qur'an Majid* (Iran: Islamic Publications, 1958), 2:78.

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illiterate, would he have been able to take dictation? This is important evidence for being literate. The inconsistency of these two ideas does not seem to bother these translators.

The mistranslation of the word *Ummy* brings up the importance of the orientation and beliefs of the translator of the primary text. Apart from the fact that the Qur'an is a sacred text, it is also a primary document with great cohesion and internal consistency. The document stands as a complete book in itself,[226] with no known missing parts. Thus, interpretation can have multiple agendas beyond a faithful translation of the text.

Many Muslims believe that the Prophet (Pbuh), spoke the revelations out loud and various individuals wrote them down. The tradition that individuals copied what the Prophet (Pbuh) was saying during his meditation may be the origins of the idea that the Hadiths are "sayings of the people." This belief makes the Qur'an appear to be the result of the cobbling together of words heard by a number of people. It also makes the Qur'an appear to be a more relative document, in that it would not have been composed by a single individual, the Prophet. This tradition makes the Qur'an vulnerable to the addition of Hadiths based on the personal beliefs of transmission of the Qur'an, which is inconsistent with the Qur'an itself. Chapter 96: 1-5 reads:

بسم الله الرحمن الرحيم.
اقرأ باسم ربک الذی خلق.
خلق الإنسن من علق.

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226. Khalifa, *Qur'an: Final Testament* (74:30).

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اقرا و ربک الاکرم.
الذی علم بالقلم.[227]

This translated as,

> Read, in the name of your Lord, who created. He created man from an embryo.[228] Read, and your Lord, Most Exalted He teaches man by means of pen. He teaches man he never knew.[229]

The emphasis on "teaching by means of the pen" is referring to the Prophet Pbuh having written the Qur'an. Another factor arguing for the literacy of the Prophet Pbuh was his occupation. He was known by the people as "Muhammad Amin," meaning "Honest Muhammad." It will be recalled that he was a merchant in charge of large caravans. In this position he would have needed to be able to read, write, and calculate. The best proof is found in the oldest written articles ("Islamic history books") of Ibn-Saad and Ibn-Kiser in the library of Cairo and Al-Azhar Universities describing how Khadija's wealth increased manifold while Muhammad worked for her. It is also of note that during, this period in that region, the alphabet was used for numbers. Thus, the number one was the letter A or in Arabic, *Alif.* The number two was B or *Be.* A more extensive discussion on the geometric and numerical aspects of the Qur'an can be found in Chapter 4. Thus, in his everyday work he would have been called upon to trade with other merchants and keep the

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227. 5 – 1 آیات 96 سورة قرآن کریم Qur'an 96:1-5.

228. The Arabic word has several meanings; in this case, for example, one translation is "clot," the other is "embryo."

229. Ahmed Ali, *Al-Qur'an (*96:1-5).

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accounts for the large caravan business of Khadija. His business accuracy saved Khadija's business.

How might the tradition of the Prophet (Pbuh) as illiterate have served those who propagated it? If the Prophet (Pbuh) was illiterate and he had suddenly been able to write down the words then it would have indeed been a miracle. The bestowing of a miracle upon the Prophet (Pbuh) might have been an effort to align him with the other "miracle-makers" presented in the Qur'an such as Moses (Pbuh), Jesus (Pbuh), and Abraham (Pbuh). The desire for a miracle may have stemmed from a wish to increase the Prophet's (Pbuh) stature among the people. However, in the Qur'an it says that many people asked the Prophet (Pbuh) what his miraculous works were. He answered that the Qur'an was his miracle, intimating that the Qur'an itself and its teachings were so powerful that it would work wonders in people's lives for good. As discussed earlier, careful scholarship points to the Qur'an having indeed been written by the Prophet (Pbuh). In 74:35, it is said that the divine Qur'an he left for his followers "indeed is a greatest Miracle."[230]

The Qur'an as given to the Prophet forbids others to collect or explain the text beyond what was given to the Prophet. It is supposed to be recited *as given;* so those who have added to the text or given their own explanations are acting contrary to these instructions. A number of Muslims who were in charge of explaining the Book added many fabrications (i.e., Hadiths or *Sunna* not by the Prophet). For example, the

230. Qur'an 74:35.

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Shii accept both the Qur'an and Hadiths from the Prophet's family as being equally authoritative; likewise, the Sunni accept both the Qur'an and Hadiths from various traditions as authoritative. They seem to ignore these verses that prohibits doing this. When the Prophet was dying, he wrote this verse, saying the angel Gabriel helped him to write it:

لا تحرک به؛ لسانک لتعجل به؛. ان علینا جمعه و قر؛آنه. فإذا قرأنه فاتبع قر؛انه. ثم ان علینا بیانیه.[231]

The English translation is,

> Do not move your tongue to hasten it. It is we who will collect it into Qur'an. Once we recite it, you shall follow such a Qur'an. Then it is we who will explain it.[232]

The Qur'an's 25:4-5 are mentioned. Some people claim the Qur'an is a fabrication and that the Prophet simply wrote down what was dictated to him by others (for example, Salman-e-Farsi's account, and other stories told by the enemies of the Qur'an). However, the Qur'an's 96:11 reads:

اقرأ باسم ربک الذی خلق...[233]

This is translated as,

> Recite (read) in the name of thy Lord who...[234]

At the time of revelation Muhammad was alone in the *Hirah* cave in the middle of the night. Indeed, no one was with him there.

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231. 19-16 قرآن کریم سورة 75 آیات Qur'an 75:16-19.

232. Khalifa, *Qur'an: Final Testament* (75:16-19).

233. 1 آیة 96 قرآن کریم سورة Qur'an 96:1.

234. Ibid.

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Hadiths and the Origins of the Qur'an

The controversy over the Prophet's literacy is not the only question that needs to be addressed in a study of the origins of the Holy Book. The Qur'an itself clearly asserts that only the Prophet's comments are to be considered part of the authentic text.

However, over time the Hadiths (sayings or comments) of various translators have found their way into the text. These personal commentaries, which were added into the body of the text by the translator, were usually, but not always, set off by parentheses. This is quite problematic, because as people read the Qur'an, the Hadiths eventually become integrated into the text. This is made even more important by the fact that few people ever read more than one translation. Given multiple translations of the Qur'an, one notices that the Hadiths vary from one translation to another; a specific Hadith may even vary in different editions of the same book.

One profound example of the injection of a personal agenda into the Qur'an is found in the work of the famous and often quoted translator, Iranian Mehdi Ellahi Ghomsheii. It is valuable to compare several translations of 36:3-4 by three different translators. The first is by Ghomsheii; I show first the material exactly as it appears in his Farsi, and then my English translation. The second is a translation of the same verses into English from Saudi Arabia done after 1986 by King Fahd, the custodian of the two Holy Mosques in Mecca and Medina, in the year

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1413 AH (of the Islamic lunar calendar). The third translation is Rashad Khalifa's translation into English in 1981.

Here is the Ghomsheii translation into Farsi from Arabic of 66:3-4:

وقتی پیغمبر با بعضی زنان خود (یعنی حفظه) سخنی
(راجع باریه یا رسالت ابوبکر و عمر) براز گفت (وباو سپرد)
آنزن چون خیانت کرده. دیگری (یعنی عایشه)
را بر پیغمبر آگه ساخت. خدا برسولش خبر داد و او بر آنزن برخی را اظهار کرد(و
برویش آورد) و برخی را از کرم پرده داری نمود
و اظهار نکرد. آنزن(یعنی حفظه) گفت رسولا ترا که واقف ساخت
(که من سرّ تو بر کسی فاش کرده ام) رسول گفت مرا خدای دانای آگاه
(از همه اسرار عالم) خبر داد. اینک اگر هر دو زن بدرگاه خدا توبه کنید
رواست که البته دلهای شما (خلاف رضای پیغمبر) میل کرده است و
اگر با هم بر آزار او اتفاق کنید باز (هرگز بر او غلبه نکنید که)
خدا یار و نگهبان اوست و جبرئیل امین و مردان صالح با ایمان
(یعنی علی بر روایت عامه و خاصه) و فرشتگان حق یار و مدد کار اویند. [235]

The parentheses indicate that what is contained within them is not part of the original, but were Ghomsheii's own additions; he honestly put forth what was in the original Arabic and what he added. However, later editions do not contain the parentheses, which makes it appear that it is all equally authoritative. It is worth noting that the English translation will sound choppy to those who do not speak Farsi. Rashad Khalifa translated as,

> The Prophet, Pbuh had trusted some of his wives with a certain statement, then one of them spread it, and God let him know about it. He then informed his wife of part of the issue, and disregarded part. She asked him "who informed you of this?" He said, 'I was informed by Omniscient, Most Cognizant."[236]

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235. Ghomsheii, *Qur'an Majid,* 372. The Farsi is قرآن مجید،بخط نستعلیق
شهر رجب یف یمطابق 1380 قمر یدیخورش ی 1339با ترجمه فارس یر خانین مید حسیس

236. Khalifa, *Qur'an: Final Testament* (66:3).

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One example of the movement of Hadiths into the text is found in a Farsi translation by the same translator (Ghomsheii) a few years after the above translation. The Farsi translation reads:

> و چون راز گفت پیغمبرص با برخی از زنان خود که حفظه است سخنی را
> پس چون خبر کرد بآن عایشه را و هویدا کرد او را خدا بر او شناساند . پیغمبر ص
> بعضی از آنرا بحفظه و اعراض کرد از بعضی. پس آنوقت که خبر کرد
> حفظه را بآن گفت که خبر داد ترا این حدیث را گفت پیغمبر خبر داد مرا
> دانای آگاه. اگر توبه کنید بسوی خدا پس بتحقیق که گشته دلهای شما و اگر هم
> پشت شوید بر او پس بدرستیکه خدا اوست یار پیغمبر و جبرئیل و مرد نیکو
> کار از گروندگان و فرشتگان بعد از این هم پشت اویند.[237]

Now we see that the parentheses have disappeared. In the English translation, the words that have been italicized indicate words that are not in the original Arabic that were added in the Farsi translation:

> The Prophet (Pbuh) was with some of his wives. He told *Hafzah* some words secretly about *Maria* who was a servant of his family. The secret was probably about the *messenger-hood of Abu Bakr or Omar, and he told her to keep it secret.*[238]

Complicating matters is that the information in parentheses changes from printing to printing, as it does in Ghomsheii translations, some of which were published after his death. One example of the movement of the Hadiths into the text is found in a 1355 AH/1977 CE publication. In 1376 AH, and then in 1354 AH/1988 CE the same verses in the same Farsi translation by the same translator, Ghomsheii appear in different editions. In the translated edition published two years later (1979 CE) by the same publishing company, all of the parentheses have disappeared and the

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237 ترجمه مهدی الهی قمشهای ایران قم (66:3-4).

238. Qur'an 66:3-4.

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added commentary has been incorporated into the text by the publishers or editors; the actual translator was not alive at that time.

The Persian reader, when given the above Farsi translation, immediately understands it as implying that the Prophet (Pbuh) had committed adultery with a servant and had been caught by Hafzah, one of his wives. He asked that Hafzah not tell anyone; however, she told Aisha. While Ghomsheii does not directly write about adultery, the "story-tellers" use Ghomsheii's words to inject their own Hadiths into the understanding of the Qur'an. Thus, the Hadiths written by the translators became a part of the Qur'an, so readers assign them the same sense of religious truth and power as they do to the original text, incorporating them into their spiritual belief and practices.

The Ghomsheii translation can be compared with an English translation from Saudi Arabia done after 1413 AH/1986 CE. Again, the translation will seem a bit choppy to English reader:

> When the Prophet Pbuh disclosed a matter in Confidence to one of his consorts, and she divulged it (to another), and Allah made it known to him, he confirmed part there of and passed over a part then when her told her there of, she said. Who told you this? He said, "He told me who the knower, the aware." If ye two turn in repentance to Allah, your heart is indeed so inclined; But if ye back up each other against him truly Allah is his protector, and Gabriel, and (every) righteous one among those who believe, and furthermore, the angels will back (him) up.[239]

In this translation four words have been placed in parentheses that do not appear in the original Qur'an. Again, this influences the reader's

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239. Attributed to King Fahd, the custodian of the two Holy Mosques (the Mecca and Medina complexes), a typical practice.

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understanding of the text. Compare the previous translation with one done by Rashad Khalifa, in which there are no injected words.[240]

A comparison of the differing translations of the four verses quickly reveals the differences among the translations. Such a comparison illustrates how the Qur'an can be used to achieve a personal agenda, such as intimating that the Prophet (Pbuh) was an adulterer, perhaps to weaken the message of the Qur'an.

Another example of the misuse of the translation of the Qur'an comes from the usually fine translator Dr. Rashad Khalifa (see translation of 66:3-4 above). Khalifa wanted to prove his theory that there was a mathematical foundation, based on number nineteen as a common denominator, for all words in the Qur'an. In order to prove this theory correct, he simply deleted the 9:127-128 of the English translation because it interfered with his theory. He became obsessed with counting the numbers of times the words, "Merciful" and "God" appeared throughout the Qur'an. His own translation of 9:127-128 before he made the changes included the two verses, but then he erased them from the English and Arabic. In the original Arabic it reads,

لقد جآءكم رسول من انفسكم عزيز عليه ما عنتّم حريص عليكم بالمومنين رؤف رحيم.[241]

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240. Khalifa, *Qur'an: Final Testament* (66:3-4).

241. 128 آية 9 سورة قرآن كريم Qur'an 9:128.

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Khalifa's earlier translation is shown below; this is what he later removed:

> A messenger has come to you from among you, who are careful not to impose any hardship on you, and cares about you, and is tolerant and *merciful* toward the believers.[242]

The Arabic original reads,

فان تولوا فقل حسبى الله لا اله الا هو عليه توكلت و هو رب العرش العظيم.[243]

In English this is:

> If they turn away, then say, *"God* suffices me; there is no *god* except He; I trust in Him; and He is the Lord of the dominion."[244]

If he had let these verses remain, he could no longer divide the numbers of the words *God* and *Merciful* by the number nineteen, so he just dropped the last two verses! He was against the use of Hadith*s,* but he himself indulged in a significant Hadith when he wrote that he knew, although no one else did, that Satan made people tamper with the word of God, and that the last two verses from chapter nine had not originally been part of the Qur'an.[245] He used his "discovery" as the basis to declare himself a messenger of God! Tracing this translation reveals the very problematic nature of the Hadiths.

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242. Khalifa, *Qur'an: Final Testament* (9:128).

243. 129 آية 9 سورة قرآن كريم Qur'an (9:129).

244. Khalifa, *Qur'an: Final Testament* (9:129).

245. Khalifa, *Qur'an: Final Testament,* 2001, Appendices 24 and 29.

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The Role of the Hadiths in the Lives of Women

One of the great Hadith collectors, Al-Bukhari, wrote a book entitled "*Sahih*" or "Correct." A close reading of the books of Hadith shows that some of the Hadiths are accurate elucidations of the teachings, but most contradict the Qur'an. The Hadith were informed by what were often negative socio-cultural belief and traditions concerning women in the geography area in which they were written. The Hadiths have often limited women in ways that have no foundation in the Qur'an and have brought cruelty and abuse into the lives of women, and in some instances even death. One example of a negative Hadith regarding women is,

> Three occasions bring bad luck to a house: a woman, a dog, and a horse.[246]

Also, this oral Hadith is found in the Jewish tradition:

> Three things bring bad luck in a house: a woman, a dog, and a horse.[247]

It is hoped that by elucidating the word *Muttaqeen,* a dialogue between men and women will be opened and that a better understanding that in the eyes of God, women and men are equal as human beings. In order to better understand the *Muttaqeen,* the next section will explore women in Islam with references to sources of information cited in the review of the Hadith literature.

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246. Bukhari, *Sahih* (vol. 3), 243.

247. Zarkashi Imam Al-Ijaba quoted in Fatima Mernissi's *The Veil and the Male Eilte* (Reading, MA: Addision Wesley, 1988), 113.

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One of the female researchers who has contributed to the understanding of women in Islam is Fatima Mernissi, who has studied the lives of women in Medina at the time of the Prophet (Pbuh). Her work in general, as well as her book *The Veil and the Male Elite*[248] questions the role of the Hadiths and their impact on women. One collection of Hadiths was gathered by *Abu-Hurayra*. Aisha argued with *Abu-Hurayra* about the accuracy of these Hadiths. Later, Bukhari collected these same Hadiths in a book called *Sahih* [*"Correct"*], but he never mentions Aisha's comments on the work of *Abu-Hurayra,* which serve as the source of the Hadiths. The consequences of the Hadiths—which are not grounded in the Qur'an—ignore the meaning of the *Muttaqeen,* and their application to women as well as to men, prevents the betterment of women's lives and the renewal of both men and women spiritually.

248. Al-Ijaba, *Veil and Male Elite.*

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CHAPTER 4: MUTTAQEEN AS DEFINED BY THE QUR'AN

The Qur'an is considered a crystallization of divine inspiration through the Prophet's (Pbuh) words in human language, and the Prophet considered the Qur'an to be the greatest miracle. In original Arabic 74:35-35 we have,

كلا والقمر. والليل اذا دبر. و الصبح اذا أسفر. إنها لإحدى الكبر.[249]

Translated in English as,

> Absolutely (*I swear*) by the moon.
> And the night as it passes,
> And the morning as it shines,
> This is one of the great miracles.[250]

The Qur'an is not aimed at everyone. It is aimed at the heart of the Muttaqeen. The marvelous literary quality of the Qur'an and its magnificent poetic nature has served as a foundation for science, mathematics, and language in Arabic countries and ultimately in every country it has touched. [See Appendix C for more about science in the Qur'an.] Because the Qur'an has come to serve such an important role all over the world, it is critical that the Qur'an itself be understood as closely to its origins as possible.

For me, the heart of researching this question is a deep desire to unfold and understand the many layers of the meanings of the word *Muttaqeen* and the concepts associated with it. It is important that the word be accurately understood, because it is to the Muttaqeen that the

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249. 35 – 32 قرآن كريم سورة 74 آيات Qur'an 74:32-35.

250. Khalifa, *Qur'an: Final Testament* (74:32-35).

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Qur'an is addressed: their belief and practice rest on a clear and true translation and interpretation of this word.

For the majority of Muslims worldwide, understanding of the word *Muttaqeen* is limited to its first appearance in the Qur'an, 2:1-5, where the characteristics of the Muttaqeen are described as those who belive in the unseen, do the contact prayers or Salat, five times daily, give of what they have received from God, believe in the day of resurrection and finally, believe in what has been revealed by God. These verses are,

بسم الله الرحمن الرحيم
الم. ذلک الکتب لا ریب فیه هدی للمتقین.
الذین یومنون بلغیب و یقیمون الصلوة و مما رزقنهم ینفقون.
و الذین یومنون بمآ انزل الیک و مآ انزل من قبلک و بالاخرة هم یوقنون.
اولئک علی هدی من ربهم و اولئک هم المفلحون. [251]

Khalifa translated,

> In the name of God most Gracious, most Merciful ALM. This scripture is infallible; a beacon for the righteous (*Muttaqeen)* who believe in the unseen, observe the contact prayer (*Salat)*, and from our provisions to them, they give to charity. And they believe in what was revealed to you, and in what was revealed before you, and with regard to the Hereafter, they are absolutely certain. These are guided by their Lord, these are the winners.[252]

The final verse of this section in the Qur'an says that the Muttaqeen are guided by their Lord, and they are the ones who will receive salvation.[253]

It is to the Muttaqeen that the Qur'an is addressed. What is the meaning of the above explanation of who the Muttaqeen are? Is the

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251. قرآن کریم سورة 2 آیات 1 – 5Qur'an 2:1-5.

252. Khalifa, *Qur'an: Final Testament* (2:1-5).

253. Qur'an 2:5.

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Qur'an addressed to any people who have received the revelation of God? Is it addressed to any people who believe in a life after life that ends with a Judgment day? Is it for any people who believe in salvation? The crucial question is: Can the understanding of what it means to be Muttaqeen be "opened" and explored by an explanation of the uses and roots of the word *Al-Taqva* in the full context of the Qur'an? (See Appendix D [Ten Opuses of Al-Ttqva—Al-Ttqva and its Cognates]. We are *not* looking in the Arabic trilateral verbal root "*Waq*" which means, "protector; guardian." *Muttaqeen* and its cognates are important because the Qur'an is sent to them. The Qur'an, in reviving the Old and New Testaments, did not bring new or different commandments. There is one message: "You shall not worship except the one God."[254 and 255] "La Ellahi Ella Allah."[256]

The word *Muttaqeen* or one of its cognates appears in most of the 114 chapters; its first appearance is in Chapter Two of the Qur'an, and it last appears in Chapter 96. In this review, each appearance of the word *Muttaqeen* and its cognates will be examined verse by verse. Included in each section are the original Arabic and examples of English translation. In some cases the Farsi translation of the verse is included to highlight the irregularities in translation. The quotations from the Qur'an have been derived from a number of English translations and interpretations. Please

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254. Deuteronomy, 6:4.

255. Mark, 12:29.

256. Qur'an 3:18; 59:23.

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note that for each chapter, after the heading, I put the transliterated word from Arabic, and the original Arabic, followed by the English translation in quotation marks.

Instances of *Muttaqeen* or Cognates in Qur'an

Chapter Two: Al-Baqarah, البقرة "The Heifer"

In Chapter Two, the word *Muttaqeen* or a cognate appears in the original Arabic in twenty-eight verses. Four of these times it appears as the exact word Muttaqeen, and it implies the meaning of "righteous."[257] Four times it appears as the word *Tattaqoon,* implying that you may "reflect," or "be saved, or attain salvation"—these are significantly different English translations.[258] In two of these appearances the word "Attaqoon" implies that a discipline should keep the revelations as revealed and not change the meaning of the text to make it convenient and popular to "sell."[259] No one is to make money by interpreting the revelation in such a way that it would be pleasing to various groups but would not be true to the Qur'an. In eleven of the times it appears, the word *Attaqva* implies being concerned about the consequences of your deeds.[260] In one of the

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257. Qur'an 2:2, 177, 180, 241.

258. Qur'an 2:21, 63, 179, 183.

259. Ibid., 2:41, 197.

260. Ibid., 2:48, 123, 189, 194, 196, 212, 223, 231, 233, 278, 281.

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times it appears the word *Yattaqoon* implies obeying the law in the Qur'an because it is for one's own good.[261]

The first place in the Qur'an the word *Muttaqeen* appears is in 2:2:

ذلک الکتاب لا ریب فیه هدیً "للمتقین، الذین یومنون بالغیب و یقیمون الصلوة
و مما رزقناهم ینفقون. و الذین یومنون بما انزل الیک و مآ انزل من قبلک
و بالاخرة هم یوقنون.علی هدی من ربهم و اولئک هم المفلحون.[262]

Khalifa translated this into English as:

> This scripture is infallible; a beacon for the righteous who believe in the unseen, observe the contact prayers (*Salat*), and from our provisions to them, they give to charity.[263]

It is this sentence that aroused my curiosity about who these *Muttaqeen* were to whom the awesome Qur'an was addressed. I had seen this word or its cognates throughout the Qur'an. The translations of both the word *Muttaqeen* and its cognates were nearly the same, even though the meaning in the context of each sentence varied. I also noticed that the word *Muttaqeen* was addressed to men and women both regardless of gender. Why then, if the Qur'an were addressed to all people, was there such an emphasis on the submission of women to men, as if the Qur'an were primarily addressed to men, and men alone were the *Muttaqeen*? Was it possible, I wondered, that traditions such as the veiling of women had come from the traditional authority in the culture at the time granted to men combined with incomplete or inadequate translations of the Qur'an by

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261. Ibid., 2:187.

262. قرآن کریم سورة 2 آیات 1-5 Qur'an 2:1-5.

263. Khalifa, *Qur'an: Final Testament* (2:2-4).

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different scholars? I knew the only way to get the answer to my questions would be an intensive study of the Qur'an. Hence this dissertation.

Here are a few descriptive explanations for the word *Muttaqeen* in 2:3-5,

> *Muttaqeen* believe in unseen, observe the contact (*Salat*) prayers, and give from their provisions to others, also they believe in what was revealed before and they are certain to the hereafter.[264]

In my research I looked throughout the Qur'an for other explanations of the word *Muttaqeen*. I was able to find hundreds of instances of the word or one of its cognates where different shades of meaning were implied. This certainly opened my eyes. I understood that in the Holy Qur'an this word went significantly beyond the meanings "pious" or "God fearing." One example of the variety of definitions is found in 21:2:

يا ايهاالناس اعبدوا ربكم الذى خلقكم و الذين من قبلكم لعلكم تتقون.[265]

Khalifa translated as:

> People worship your Lord who created you and before you, you may be *Tattaqoon* "saved."[266]

Here, the Arabic word *Tattaqoon* implies that "salvation" is for the people who trust in science as the result of believing in the creator. In 2:17-20, on the other hand, it is an analogy of the people who are not *Muttaqeen,* using a description of when these people are in the open desert or Sahara. Suddenly lightning and thunder begins because of their lack of

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264. Qur'an 2:3-5.

265. . 21 آية 2قرآن كريم سورة Qur'an 2:21.

266. Khalifa, *Qur'an: Final Testament* (2:21).

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"knowing." These people are so "unwise" that they cover their ears and hide during the thunder but walk freely during the lightning.[267] In Arabic it says,

مثلهم كمثل الذى استوقد نارا فلما اضاأت ما حوله ذهب اللهٔ بنورهم و تركهم فى ظلمات
لا يبصرون. صم بكم عمى فهم لا يرجعون. اوكصيب من السما فيه ظلمات و رعد و
برق يجعلون اصابعهم فى اذانهم من الصواعق حذر الموت واللهٔ محيط بالكافرين.
يكادالبرق يحظف ابصارهم كلما اضاألهم مشوافيه و اذا اظلم عليهم قاموا و لو شاأاللهٔ
لذهب بسمعهم و ابصارهم ان اللهٔ على كل شى قدير.[268]

In 2:41, the word *Attaqoon* ("reverence towards God"), is applied to the people who should not be selling or trading this message, or other spiritual books written before the Qur'an that came down from God, at a cheap price.[269] In Arabic this reads,

و امنوا بما انرلت مصدقا لما معكم و لا تكونوا اول كافر و
لا تشتروا بآياتى ثمنا قليلاً و اياى فاتقون[270]

In 2:48 there appears the cognate *Attaqvao,*

و"اتقو" يوماً لا تجزى نفس؛ عن نفس شيأ و لا يقبل منها شفاعتهٔ؛ و
لا يوخذ منها عدل و لا هم ينصرون.[271]

In English this is:

> *Attaqoo* (Beware) of the day when no soul can avail another soul, no intercession will be accepted, no ransom cannot be paid, nor can anyone be helped.[272]

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267. Qur'an 2:17-21.

268. 2:17-21. قرآن كريم سورة 2 آيات 17 -21

269. Qur'an 2:40.

270. Ibid.

271. Ibid., 2:48.

272. Ibid.

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There are five different meanings of the Arabic word *Attaqoo:* the "awareness of God," "the God observers," "righteous," "God fearing," and "saved." Translations in Persian or English often ignore the fact that there are a variety of translations and consistently choose the one the translator prefers, rather than looking carefully at context.

An explanation of the word *Muttaqoon* appears in 2:177:

ليس البر ان تولوا وجوهكم قبل المشرق و المغرب ولكن البر من
امن بالله و اليوم الاخر و الملائكة و الكتاب و النبيين و اتى المال
على حبه ذوى القربى و اليتامى و المساكين و ابن السبيل و السائلين
و فى الرقاب و اقام الصلوة و اتى الزكوة والموفون بعهدهم اذا عاهدوا
والصابرين فى الباسا و الضرّا و حين الباس اولئک الذين صدقوا و
اولئک هم المتّقون[273]

Rashad Khalifa translated,

> Righteousness is not turning your faces towards the East, or the West, righteous is those who believe in God, the last day, the angels, the scripture, and the prophets, they give money, cheerfully to their relatives, the orphans, the needy, the traveling alien, the beggars, and to free the slaves, and they observe the contact or (*Salat*), and give the obligatory Zakat and they keep their word whenever they make a promise, and they steadfastly persevere in the face of persecution, hardship, and war, those are the truthful, those are the righteous.[274]

The above verse makes a clear statement that the *Muttaqoon* are not an exclusive group of humanity. Thus, anyone could be or become *Muttaqeen.*

In 2:187 the word *Yattaqoon* appears to imply "righteous," or "to take heed," or "to attain salvation." In this verse there are orders to men

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273. Qur'an 2:177.

274. Khalifa, *Qur'an: Final Testament* (2:177).

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about sexual intercourse during the month of Ramadan as well as about fasting. In Arabic the verse in the Qur'an reads,

"احل لكم ليلة الصيامالرفث الى نسائكم هنلباس لكم و انتم لباس لهن
علم اللة انكم كنتم تخاتون انفسكم فتاب عليكم وعفا عنكم فالن
باشروهن و ابتغوا ما كتبت اللة لكم و كلوا و اشربوا حتى
يتبين لكم الخيط الابيض من الخيط الاسود من الفجرثم اتموا الصيام
الى اليل. و لا تباشروهن و انتم عاكفون في المسجد فلا تقربوها
كذلک يبيّن اللة ايته للناس لعلكم يتقون [275]

The English translation by Rashad Khalifa reads,

> Permitted for you sexual intercourse with your wife during the nights of fasting. They are the keepers of your secrets, and you are the keepers of their secrets. God knew that you used to betray your souls, and God has redeemed you, and has pardoned you. Henceforth, you may have intercourse with them, seeking what God has permitted for you. You may eat and drink until the white thread of light becomes distinguishable from dark thread of night at dawn. Then, you shall fast until sunset. Sexual intercourse is prohibited if you decide to retreat to the Mosques. These are God's law; you shall not transgress them. God thus clarifies His Revelations for the people, that they may "Yattaqoon" attain salvation.[276]

In this passage the word implies "salvation."

In 2:197, the word *Attaqva*, which is a cognate of *Muttaqeen* appears. In the original Arabic Qur'an this passage reads:

الحج اشهر معلومات فمن فرض فيهن الحج فلا رفث و لافسوق و
لا جدال في الحج و ما تفعلوا من خير تعلمه اللة و تزودوا فان خير
الزاد التقوى واتقون يآوليالالباب.[277]

The English translation by Rashad Khalifa reads:

> Hajj shall be observed in the specific months. Whoever sets out to observe Hajj shall refrain from sexual intercourse, misconduct, and arguments throughout Hajj. Whatever good

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275. Qur'an 2:187.

276. Khalifa, *Qur'an: Final Testament* (2:187).

277. Qur'an (2: 197) قرآن كريم سور 2 آيه 197

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you do, God is fully aware thereof. As you prepare your provisions for the journey, the best provisions is righteousness (*Attaqva)*. You shall observe Me (*Attaqva)*. O you who possess intelligence.[278]

In this verse the word *Attaqva* is translated as "righteousness" in the Khalifa translation and "piety" in Ahmad Ali translation.[279]

In 2:203, the word *Ettqa*, another cognate, appears. The original in Arabic reads:

واذكرو الله فى ايام معدودات فمن تعجل فى يومين فلا اثم عليه و من تاخر فلا اثم عليه لمن اتقى واتقوا الله و اعلمو انكم اليه تحشون.[280]

The English translation by Rashad Khalifa this reads,

You shall commemorate God for number of days; whoever hastens to do this in two days commits no sin, and whoever stays longer commits no sin, so long as righteousness (*Ettqa*) is maintained.[281]

In the English translation by Ahmed Ali this is translated as:

"Ettqa" keep away from evil.[282]

In the same chapter, 2:206, the word *Ettaq* is translated in English by Khalifa as to "observe God" and by Ahmed Ali as to "obey God."[283]

و اذا قيل له اتق الله اخذته العزة بالاثم نحسبة جهنم و لبئس المهاد[284]

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278. Khalifa, *Qur'an: Final Testament* (2:197).

279. Ahmed Ali, *Al- Qur'an* 2:197.

280. 203 آية 2 سورة كريم قرآنQur'an, 2:203

281. Khalifa, *Qur'an: Final Testament* (2:203).

282. Ahmed Ali, *Al-Qur'an (*2:203).

283. Khalifa, *Qur'an: Final Testament* (2:206); also Ahmed Ali, *Al-Qur'an* (2:206).

284. Qur'an206 آية 2 سورة كريم قرآن

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This is a good example of translators choosing the meaning that meets their needs or agenda.

Cognates of the word *Muttaqeen* appear four more times in the conclusion of chapter two, "The Heifer." The word *Tattaqo* appears in verse 224. The word *LIttaqva* appears in verse 237. *Yattaq* appears in verse 282, and *LYattaqva* appears in verse 283. Khalifa translated the word *Tattaqo* in English as "righteous,"[285] and Ahmed Ali translated it only as "pious."[286] The word *Yattaq* is translated by Khalifa as "to observe."[287]

The word *Yattaq* in the Arabic original in 2:283 reads:

...الذى اؤتمن امانتهٔ و اليتق اللهٔ ربهٔ و لا تكتمو الشهادة و من يكتمها فانه
اثم قلبه و اللهٔ بما تعلمون عليم.[288]

The English translation by Rashad Khalifa of the word in the verse is "to observe,"

> Shall "observe" God his Lord. Do not withhold any testimony.[289]

Chapter Three: Ali-Imran, آل عمران *"The Amramites" or "The Family of Imran"*

The word *Muttaqeen* appears two times and the cognates appear fourteen times. *Attaqo* appears five times in 3:15, 123, 130, 131, 172, and

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285. Rashad, *Qur'an: Final Testament* (2:224).

286. Ahmed Ali, *Al-Qur'an* (2:224).

287. Khalifa, *Quran: Final Testament (*2:283).

288. قرآن كريم سورة 2 آية 283

289. Rashad, *Qur'an: Final Testament* (2:283).

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200. In 3:15, *Attaqo* is translated in English in several different ways by different translators. It is often translated as "righteous." In 3:123, one can see two completely different translations by the same translators. Ahmed Ali translated it as, "...who keep from evil and follow the straight path." Later, he translated the same word as "take shelter." The original Arabic of 3:15 is,

...للذين اتقوا غند ربهم.[290]

For an English translation Ahmed Ali writes,

> For those *Attaqo* (who take shelter), in God[291]

Ahmed Ali's other translation reads,

> For those *Attaqva* (who keep from evil and follow the straight path where they live unchanged).[292]

Attaqo the word appears in original Arabic of 3:50 reads,

"و مصدقاً بين يدى من التورتة و لاحل لكم بعض الذى حرم عليكم و
جئتكم باية من ربكم " فاتقوا" اللة و اطيعون[293]

Khalifa's English translation of this reads,

> I confirm previous scriptures—Torah—and I revoke certain prohibitions imposed upon you. I come to you with sufficient proof from your Lord. Therefore, you shall "Attaqo" or observe God, and obey me.[294]

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290. قرآن كريم سورة 3 آية 15 3:15.

291. Ahmed Ali, *Holy Qur'an: Text* (3:15).

292. Ahmed Ali, Al–Qur'an, trans. (Princeton, NJ: Princeton University Press, 1983-86) 52.

293. قرآن كريم سورة 3 آية 50 3:50

294. Khalifa, *Qur'an: Final Testament* (3:50).

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In the English translation of Ahmed Ali this reads:

> I confirm the truth of the Torah which was sent down before me, and make certain things lawful which have been forbidden until now, and I come to you with a sign from your Lord, so be "Attaqo" or fearful of God and follow me.[295]

In the Farsi translation and many other English translations the word in 3:50 is translated as "fear God." In the Farsi translation of Ayati this reads:

> تورات حاضر را تصدیق میکنم و پاره ای از چیزهائی را که
> بر شما حرام شده حلال میکنم با نشانی از پروردگارتان نزد شما
> آمده ام از خدای بترسید و از من اطاعت کنید.[296]

The word *F-Attaqo* appears in 3:123; the original Arabic reads,

> و لقد نصركم اللهُ ببدرو انتم اذلة فاتقوا اللهَ لعللكم تشكرون.[297]

The English translation by Ahmed Ali reads:

> For God had helped you during "the Battle of Badr" at the time when you were helpless, so act in the compliance with "the laws" of God, you may well be grateful.[298]

The English translation by Rashad Khalifa reads,

> God has granted you victory at "Badr," despite your weakness therefore, you shall "observe" God to show your appreciation.[299]

Once again one sees the variety of translations of the same word by two different people.

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295. Ahmed Ali, *Al-Qur'an* (3:50).

296 سروش 1379ترجمه عبدالمحمد آیتی چاپ Qur'an , 3:50

297. 123 قرآن کریم سورة 3 آیة 3:123.

298. Ahmed Ali, *Al- Qur'an* (3:123).

299. Khalifa, *Qur'an: Final Testament* (3:123).

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In 3:130 and 3:200, the translations of the word *Attaqo* are "observe or fear." The original Arabic in 3:130 reads,

"و اتقوا النار التى اعدت للكافرين."[300]

There are two different English translations by Ahmed Ali and Rashad Khalif; one reads, "keep away" and the other one "beware," but strangely the Farsi and English translations read "fear." The English translation of Ahmed Ali of 3:130 reads,

"Keep away" from the fire prepared for the infidels.[301]

The English translation by Rashad Khalifa this reads,

Beware of the hellfire that awaits the disbelievers.[302]

Chapter Four: Al-Nesa النسآ *"Women"*

There are five appearances of the cognates of the word *Muttaqeen* In Chapter Four. We have two instances of *Attaqo*, two of *Tattaqo,* and one of *Yattaqo.*[303]

In 4:1 and 131 the word *Attaqo* appears. In Arabic 4:1 is,

يآايها الناس اتقوا ربكم الذى خلقكم من نفس واحددة و خلق منها زوجها
و بث منهما رجالاً كثيرا و نسآ واتقوا اللة الذى تسائلون به و الارحام ان
اللة كان عليكم رقيبا.[304]

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300. 133 قرآن كريم سورة 3 آية

301. Ibid. (3:131).

302. Ibid.

303. Qur'an 4:1, 9, 128, 129, 131.

304. 1 قرآن كريم سورة 4 آية 4: 1.

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The English translation by Rashad Khalifa reads,

> O people *Attaqo* (observe) your Lord the One who created you from one *Nafs* (being) and created from it its *zouj* (mate) then spread from two many men and women You shall *Attaqo* (regard) God by whom you swear, and regard the parents. God is watching over you.[305]

In this verse, the word is translated as "observe" by Abdallah Yusuf Ali. A revised translation used the English word "reverence":

> O mankind *Attaqo* (reverence) your guardian Lord who created you from a single *Nafs* (person) created of like nature *zouj* (his mate) and from twain scattered like seeds countless men and women *Attaqo* (reverence) the wombs that bore you for Allah ever watches over you.[306]

In the above English translation of 4:1, there are two Arabic words. *Zouj* is translated as "mate" or "his mate." My understanding of the word does not include the word mate; rather, it should be the word "half." For example, "an orange and an apple" are both fruits, but half of an apple is not half of an orange. Adding the word "mate" creates a completely different idea of the passage. The Arabic word *Nafs* has more than a hundred meanings. For example: "essence, substance, vital, principal, blood, etc." It has enough amplitude to include "cell" among its meanings. The concept of "cell" was unknown to ancient etymologists and was not identified by them, but has been made clear by modern science.[307]

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305. Khalifa, *Qur'an: Final Testament* (4:1).

306. Abdallah Yusuf Ali (corrected and revised by F. Amira Zrein Matraji), *The Glorious Qur'an* (Beirut: Dar el-Fikr) [4:1].

307. Ahmed Ali, *Al-Qur'an* 96.

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Ahmed Ali's English passage says,

> O Men *Attaqo* "fear" your Lord who created you from a single *Nafs* (cell), and from it created its *zouj* (mate) and from the two of them dispersed male and female in multitudes so *Attaqo* (fear God) in whose name you ask of one anther the bond of relationship.[308]

In this verse the word *Nafs* is translated as "being" by Rashad Khalifa,[309] "person" by Abdallah Yusuf Ali,[310] and "cell" by Ahmed Ali.[311] My idea of the word *Nafs* refers to cell,[312] such as a biological cell, as is found in the translation by Ahmed Ali.

In the Arabic, the word *Attaqo* appears in 4:131,

و للهٔ ما فی السماوات و ما فی الارض و لقد وصینا الذین اوتواالکتاب من قبلکم
وایاکم ان اتقواالله و ان تکفرو فان للهٔ ما قی السموات و ما فی
الارض و کان اللهٔ غنیاً حمیدا[313]

The English translation by Rashad Khalifa reads,

> To God belongs everything in the heaven and earth, and we have enjoined on those who received the scripture before you, and enjoined on you that you *"Attaqo"* reverence God. If you disbelieve, then to God belongs everything in the heavens and earth. God is in no need, Praiseworthy.[314]

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308. Ibid. (4:1).

309. Khalifa, *Qur'an: Final Testament* (4:1).

310. Ahmed Ali, *Al-Qur'an.*

311. Ibid.

312. Ibid., 96, see note 1.

313. قرآن کریم سورة 4 آیة 131, 4:131.

314. Khalifa, *Qur'an: Final Testament* (4:131).

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Ahmed Ali translated this as,

> All that is in the heaven and Earth belongs to God. We had commanded those who received the books before you and have commanded you too to *Attaqo* obey the laws of God. Even if you deny, surely all that is in the heaven and the Earth belong to God and God is self-sufficient and praise-worthy.[315]

In the above verse the word *Attaqo* is translated as "reverence" by Rashad Khalifa. Ahmed Ali translated the same word as "to obey the law." My understanding is that the word implies to all people whom should pay attention in the "oneness" or unity of God, which is represented in Arabic by the word *towhid*. The only way to approach to this important commandment is to be *Muttaqeen*. There is an underlying teaching here that you cannot trust and worry at the same time; God is your only unconditionally.

In 4:9, the word *wlyahksha,* "fear" is mentioned. A variety of words are used. Some translators translated both the word *Yattaqo* and *wlyahksha* as "fear." My translation of the word *Yattaqo* is someone who is the observer, one who sees or notices something. The Arabic, 4:9 reads,:

و ليخش الذين لو تركوا من خلفهم ذرية ضعفاً خافوا عليهم فليتقواالله
و ليقولوا قولاً سديدا[316]

Now we see the difference between two translations for one word; Ali's English translation is,

> Let people fear the day when they leave small children behind them unprovided, and how concerned they would be

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315. Ahmed Ali, *Al-Qur'an* (4:131).

316. 4:9 قرآن كريم سورة 4 آية 9

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> for them. So *Yattaqo* or "fear God" and say right things to them.[317]

but Khalifa's translation is,

> Those who are concerned about their own children, in case they leave them behind, shall *Yattaqo* (observe) God and be equitable.[318]

The word *Tattaqo* appears twice in 4:128 and 129. These two verses in the Arabic original are,

وان امراة خافت منبعلها نشوزا او اعراضا فلا جناح عليهما ان يصلحا بينهما صلحا والصلح خير و احضرت اللنفس الشح وان تحسنوا وتتقوا فان الله كان بما تعملون خبير ا[319]

و لن تستطيعواان تعدلوا بين النسا ولو حرصتم فلا تميلوا كل الميل فتذرورها كالمعلقه و ان تصلحو او تتقوا فان الله كان غفورا رحيما[320]

The English translation by Rashad Khalifa of these reads,

> If a woman senses oppression or desertion from her husband, the couple shall try to reconcile their differences, for conciliation is best for them. Selfishness is a human trait and if you do good and lead a *Tattaqo* "righteous" life, God is fully cognizant of everything you do.[321]

The other verse is,

> You can never be equitable in dealing with more than one wife, no matter how hard you try. Therefore, do not be so biased as to leave one of them hanging (*neither enjoying marriage, nor left to marry someone else*). If you correct this situation and maintain *Tattaqo* "righteousness" God is Forgiver Most Merciful.[322]

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317. Ahmed Ali, *Al-Qur'an* (4:9).

318. Khalifa, *Qur'an: Final Testament* (4:9).

319. 128 قرآن كريم سورة 4 آية 4:128

320. Qur'an 4:129.

321. Khalifa, *Qur'an: Final Testament* (4:128).

322. Ibid. (4:129).

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In the English translation of these verses by Ahmed Ali, the same word *Tattaqo* is translated as "fear."[323] From my research my understanding the word *Tattaqo* is "forgiving and humble." Since there is an Arabic word at the beginning of the first sentence 4:128—*khafat* ("fear")—it would be unlikely that the word *Tattaqo* would be used to mean fear also. I think in 4:129 the word *Tattaqo* would be "peaceful" in English.

Chapter Five: Al-Maa'edah, المآئدہ *"The Feast"*

The word *Muttaqeen* and its cognates appear fifteen times in Chapter Five (see Table 5, Appendix E). In one of these instances, 5:27, *Muttaqeen* is used to imply "righteousness." In this verse the story is told of a "brother" who was murdered by his own "brother" for saying that God would only accept the offering from the *Muttaqeen* or "righteous."[324] Another English translation of the same word is those who are, "upright and preserve themselves from evil."[325]

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323. Ahmed Ali, *Ali-Qur'an* (4:128-129).

324. Khalifa, *Qur'an: Final Testament* (5:27).

325. Ahmed Ali, *Al-Qur'an* 101 (5:27).

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The word *Attaqoo* is used eleven times throughout Chapter Five, which is entitled "*maa'edah*" or "feast" (see Table 5, Appendix E).[326] The several repetitions of the word *Attaqo* have different implications with almost the same meaning. Once, in 5:4, the word appears for the etiquette of mentioning God's name before eating. The word is actually wider than just etiquette and refers to remembering God all the time.[327] In the next appearance of the word, *Attaqoo* appears as a person who keeps the covenant with God and the others.[328] The following instance of *Attaqoo* implies a person who is appreciative of God's favor upon them.[329] In this verse the word *Attaqoo* is applied to the person who is a believer in God and struggles or is mindful of God in all work and causes.[330] In 5:57, the word *Attaqoo* is applied to a person who is not with the people who mock God.[331] In other places the word *Attaqoo* implies a person who observes God.[332]

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326. The Holy Qur'an, the English translation for *maa'edah* is "feast." See verses: 4, 7, 11, 35, 57, 65, 88, 93, 96, 100, 108, and Appendix E, Table 5.

327. Qur'an 5:4.

328. Ibid., 5:7.

329. Ibid., 5:11.

330. Ibid., 5:35.

331. Ibid., 5:57.

332. Ibid., 5:65.

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In 5:88 the word *Attaqoo* implies a person who knows and respects the provisions from God.[333] The word *Attaqo* is applied to people who give to charities to feed the poor.[334] In this verse the word *Attaqoo* implies a person who observes the pilgrimage to *Mecca* and during the visit refrains from hunting and eats food caught from the sea.[335] *F-Attaqo* in 5:100 is applied to the people who learn all their lives.[336] The last instance of the word *Attaqo* is applied to a person who would never lie in testimony as a witness even if it would go against the interest of the witness.[337] None of these uses of the word are gender related.

In Chapter Five, verse 8, the word *Llttaqva* is applied to the people to whom God is near. In the same verse, *Attaqo* implies the one who is close to God.[338] In 5:46 *Llmuttaqeen* is founded in the teaching that only those who are *Llmuttaqeen,* no matter their religion or their sacred book, be it the Torah the Bible or the Qur'an, will be able to understand the deepest truth contained within.[339]

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333. Ibid., 5:88.

334. Ibid., 5:93.

335. Ibid., 5:96.

336. Ibid., 5:100.

337. Ibid., 5:108.

338. Ibid., 5:8.

339. Ibid., 5:46.

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Chapter Six: Al-An'aam, الانعام "Livestock"

There are five cognates of the word *Muttageen* in Chapter Six. These three cognates appear in five different verses. The cognates are the words *Yattagoon, Attagoohoo* and *Tattagoon* (see Table 5, Appendix E).[340] In 6:32 the people who think about good works are called *Yattagoon*.[341] In 6:51 *Yattagoon* refers to the people who know the "final gathering" is with their Lord. Those who are afraid of meeting their Lord are not considered *Yattagoon*.[342] In 6:69 *Yattagoon* are considered those who help others to lead a good life. However, these individuals do not have a responsibility to make sure others comply.[343] In 6:72, the word *Attagoohoo* is used to imply the people who do the *Salat*, "contacts" five times daily until they are gathered to God.[344] The last cognate of the word of *Muttageen* is *Tattagoon*, in 6:153, which refers to the people who are on the "straight path."[345]

Chapter Seven: Al-A'raaf, اعـــراف "Purgatory"

The words found in Chapter Seven are *Attagva, Attaga*, and *Ttagoon. Limuttageen* is mentioned once, *Yattagoon* is mentioned twice

340. Qur'an 6: 32. 51. 69. 72. 153.

341. Ibid., 6:32.

342. Ibid., 6:51.

343. Ibid., 6:69.

344. Ibid., 6:72.

345. Ibid., 6:153.

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and *Tattaqoon* once. [346] *Attaqva* is translated as "righteousness." The discussion about "correct dress" or clothing for both men and women in the Qur'an tells clearly that correct "cloth or covering" for each person is not physical but spiritual; here is the Arabic

يا بنى آدم قد انزلنا عليكم لباسا يوارى سواتكم و ريشا و لباس التقوى ذلک خير...[347]

The word *Attaqva* التقوى is found in 7:26,[348] and the English translation here suggests the garment of a person; Rashad Khalifa translated, "but the best garment is the garment of *Attaqva* 'righteousness'."[349] In the Hadiths, which it will remembered are not a part of the Qur'an, there is much discussion about "correct dress" or clothing for both men and women. The word *Attaqa* appears in two verses in Chapter Seven. In 7:35 it reads in original Arabic,

يبنى أادم اما يأتينكم رسلٌ منكم يقضّون عليكم أايتى فمن آتقى واصلح فلا خوف عليهم ولا هم يخزنون.[350]

And the word *Attqa*, translated by Rashad Khalifa, "take heed," is also used in other places as, "righteous"; however, the translation for the other Arabic word, which is, اصلح *Aslaha's* in English means "righteous." Please note the translation of "righteous" was always used for the word

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346. Qur'an 7: 26, 35, 65, 96, 128, 156, 164, 169,171, 201.

347. Ibid., 7:26.

348. Ibid.

349. Khalifa, *Qur'an: Final Testament* (7:26).

350. 7:35 قرآن كريم سورة 7 آية 35

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Muttaqeen and the cognates.[351] The revised translation for the same verse by Yusuf Ali used "righteous" for the word *Attqa,* and "mend" for the word *Aslaha.*[352] My understanding is that in 7:26 the translation for the word *Attqa* is "awareness," but in 7:201 my translation is "smart." Khalifa used the common translation "righteous."[353] One English translation for the word in 7:35 is "heed."[354] In 7:201 it is translated as "fear."[355] These verses are about the people who can hear the words of the messengers and always remember God even when bad thoughts appear in their minds. Translators simply could not find one translation for the same word because in classic or Qur'anic Arabic, each word has several meanings. As a result writers can take the meaning that pleases them. One example of this is in Chapter Fifty-three called *Najm* or "Star." The Arabic word صاحبكم or *Sahibukum,* when translated in English, has a variety of meanings. The word in 53:2 is used as "your friend" but is translated as "your boss" or "your creator" in several languages from the original Arabic.[356] Chapter Twenty-three is called المومنين or *Muminun* "Believers," and it is addressed to men who are believers. The chapter instructs men in Islamic practice. In 23:6, men are instructed to be modest in front of the

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351. Khalifa, *Qur'an: Last Testament* (7:35).

352. Abdallah Yusuf. Ali, *Glorious Qur'an* (7:35).

353. Khalifa, *Qur'an: Final Testament* (7:201).

354. Ahmed Ali, *Al-Qur'an* (7:35).

355. Ahmed Ali, *Al-Qur'an* (7:201).

356. Ibid., 53:2.

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wives of others except for او ما ملكت ايمانهم or *ma malakat aymanuhum*, those with whom the person has signed a contract to care for them, such as a nurse. This phrase consistently is translated as only "captive" and has been used as the justification for extramarital sex with a "captive."[357] In 7:65 and 7:171, the Arabic word *Ttaqoon* when translated into English is to "reflect" or "understand."[358] In another verse the word *Attaqo* is translated in English as "righteous."[359] However, my translation of this is "obeyed the law of their communities." In Arabic it is,

...اهل القرى امنوا و اتقوا لفتحنا عليهم بركات من السما والارض[360]

Rashad Khalifa translated,

> Had the people of those communities believed and turned "righteous," we would have showered them with blessings.[361]

In 7:201, the Arabic reads,

ان الذين اتقوا اذا مسّهم طئف من الشيطن تذكروا فاذا هم مبصرون[362]

Ahmed Ali translated this as,

> Verily those who 'fear God' think of Him when assailed by the instigations of Satan, and lo! They begin to understand.[363]

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357. Qur'an 23:6.

358. Khalifa, *Qur'an: Final Testament* (7:65, 7:171).

359. Ibid., 7:96, 201.

360. Ibid.

361. Ibid.

362 201 قرآن كريم سورة 7 آية. Qur'an 7:201

363. Ahmed Ali, *Al-Qur'an* (7:201).

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I translate the word *Attaqoo* as applying to people who are so alert that Satan would never be able to dupe them. In the same chapter I translate the Arabic word *LImuttaqeen* into English as "they inherit the planet Earth." In other verses the Arabic word *Yattaqoona* appears three times, and I translated this into English as "charitable, intellectual, thinkers."

Chapter Eight: Al-Anfaal, الانفال *"The Spoils of War"*

In Chapter Eight *Muttaqoon* appears six times and its cognates, *F-Attaqoo,* appear five times, *Attaqoo* appears two times, and *Tattaqo and Yattaqoon* appeared one time each.[364] The word *F-Attaqoo* implies that the people who receive spoils of war should give one fifth of what they receive to charity in the cause of God and of the Messenger.[365] The word *Attaqoo* is first used to imply awareness, but it is used in two different contexts. The first is the awareness that the creation of life and death is a "learning test."[366] In the original Arabic this reads,

الذى خلق الموت والخيوة ليبلوكم آيكم احسن عملاً و هو العزيز الغفور[367]

Death and life are equal in the Qur'an, as both were created by God. The English translation of this by Rashad Khalifa reads,

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364. Qur'an 8:1, 25, 29, 34, 57, 69.

365. Ibid, 8:1.

366. Ibid., 67:2.

367. Ibid., 2:67

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The One Who created death and life for the purpose of distinguishing those among you who would do better.[368]

The second awareness is the use of the spoils of war. The spoils of war are not to be used indiscriminately. The word *Tattaqo* is used for the one who is enlightened by God, whose sins are all forgiven by God and who receives infinite grace. The word *Al-Muttaqoon* is used to imply the righteous custodians of the Sacred Mosque who keep it open for all. The last verse has the word *Yattaqoon,* which implies the people who keep their covenant with God.[369]

Chapter Nine: Al-Tawbah or Bara'ah, التوبه يا برائه *"Repentance or Ultimatum"*

There are nine verses in Chapter Nine that contain the Arabic word *Muttaqeen* five times and *Ttqva* two times, once as *Yattaqoon,* and once as *Attaqoo.*[370] In five verses the word *Muttaqeen* implies those who are not hypocrites and keep their vows.

In 9:4, 7, *Muttaqeen* implies those people who may not be absolutely monotheistic, and God loves them. In 9:36 it refers to those who keep peace during the four sacred months of each year that are mentioned in the Qur'an; if they are attacked by "idol worshipers," then

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368. Khalifa, *Qur'an: Final Testament* (67:2).

369. Ibid. (8:1, 25, 29, 34, 57, 69).

370. Qur'an 9: 4, 7, 36, 44, 108, 109, 115, 119, 123.

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they can defend themselves.[371] In 9:44 the term refers to those who are sincere and give their life and money for the peace of humanity.[372] In 9:123 it refers to those people who fight aggressors.[373] The Arabic word, *Ttqva*, is mentioned twice in this chapter and implies those who are the keeper of the houses of worship for the peace of the worshipers and not for those who cheat.[374] They are described as those who keep their religion, help others, and do not cheat other people. The word *Yattaqoon* implies in this verse one who understands he/she, not God, is responsible for his or her own goodness. The word *Attaqoo* in Chapter Nine implies sincerity to God.[375]

Chapter Ten: Younus, يونس "Jonah"

The word *Muttaqeen* or its cognates appears three times in Chapter Ten. In this chapter the word *Yattaqoon* is mentioned two times to imply the people who use thought and reflection to see and understand what is in the universe. The Qur'an shows the depth of *Yattaqoon,* and their discernment by saying these are people who know how day becomes night and night becomes day.[376] The second *Yattaqoon* implies the people

371. Ibid.

372. Ibid.

373. Ibid.

374. Ibid.

375. Ahmed Ali, *Al-Qur'an* (9:4, 36, 44, 108, 109, 115, 119, 123).

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who are wise and successful.[377] The word *Tattaqoon* in this verse implies the person who understands that the passages of life and death, in nature and in the human body, are natural, and understands, through deep reflection, that life and death are, essentially, the same. The question is posed to the reader of the Qur'an, Don't you consider becoming *Tattaqoon,* and don't you reflect"?[378] In Arabic this reads:

ان فی اختلف الیل والنهار و ما خلق اللهٔ فی السموات والارض آیت
لقوم یتقون. قل من یرزقکم من السمآ والارض امن یملک السمع و
الابصار و من یخرج الحی من المیتو یخرج المیت من الحی
ومن یدبر الامر فسیقولن اللهٔ فقل افلا تتقون[379]

The English translation by Rashad Khalifa reads,

> Surely, in the alternation of night and day, and what God created in the heavens and earth, there are proofs for people who are righteous. Who provides for you from the heaven and earth? Who controls all the hearing and seeing? Who produces, the living from dead and dead, from the living Who is in control of all things? They would say God. Why then do you not observe the Commandments?[380]

Khalifa translated *Yattaqoon* as "righteous" and the word *Tattaqoon* as "observe." In my studies of the Qur'an, the translation of *Yattaqoon* and *Tattaqoon* is very dependent on the context of the particular verse, because the words have so many layers of meaning.

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376. Ibid., 10:6.

377. Ibid., 10:63.

378. Ibid., 10: 31.

379. قرآن کریم سورة 10 آیات 6 و 31 10:6 and 31

380. Khalifa, *Qur'an: Final Testament* (10:6, 31).

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Chapter Eleven: Hood, هود *"HUD"*

There appears only one cognate of the word *Muttaqeen* in Chapter Eleven and that is *Almuttaqeen.* In English the word implies a person who believes that the Qur'an is the word of God revealed through the Prophet Muhammad (Pbuh) and is sent to everyone who is able to receive the "word." It is aimed at those to whom the "ultimate victory" is of feeling a sustained peace in the heart. In the original Arabic this is,

تلک من انبآ الغیب نوحیها آلیک ما کنت تعلمها انت و لا قومک من قبل هذا فاصبر ان العاقبة للمتقین.[381]

The English translation by Rashad Khalifa of this reads,

> This is news from the past that we reveal to you. You had no knowledge about them--neither you, nor your people-before this. Therefore, be patient. The ultimate victory belongs to the righteous.[382]

My translation of the word *Almuttaqeen* is "one who has awareness and is not in ignorance." This verse tells the story of Noah and the generation that came after.

Chapter Twelve: Yusuf, or Yoosuf, يوسف *"Joseph"*

The cognates *Yattaqoon* and *Attaqo* appear in two verses in Chapter Twelve. In the original Arabic this reads,

و لأجر الاخرة خیر للذین أمنوا و کانو یتقون.[383]

The English translation by Khalifa is,

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381. 49 آية 11 سورة كريم قرآن11:49

382. Khalifa, *Qur'an: Final Testament* (11:49).

383. 57 آية 12 سورة كريم قرآن, 12:57

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> Additionally the reward in the hereafter is even better for those who believe and lead a righteous life.[384]

Khalifa translated the Arabic word *Yattaqoon* as "righteous." The word *Attaqoo* appears in verse 109. In original Arabic this verse is,

> و ما ارسلنا من قبلک الا رجالآ نوحی الیهم من اهل القری افلم یسیروا فی الارض فینظروا کیف کان عاقبة الذین من قبلهم و لدار الاخرة خیر للذین اتقوا افلا تعقلون. [385]

Khalifa translated this in English as,

> We did not send before you except men whom we inspired, chosen from the people of various communities. Did they not roam the earth and see the consequences for those before them. The abode of the Hereafter is far better for those who lead a righteous life. Would you then understand?[386]

My translation is that the word *Yattaqoon* implies that when individuals are aware and alert they are *Yattaqoon* as a reward. The word *Attaqo,* which occurs in the chapter, implies those who travel around the world to learn about the way in which others live.

Chapter Thirteen: Al-Ra'd, الرعد *"Thunder"*

The words *Al-Muttaqoona* and *Al-Taqva* appear in one verse, in 13:35. The first cognate, *Al-Muttaqoona,* is translated by Khalifa as "one who inherits" paradise, and the word *Al-Ttaqva*, in Khalifa's translation refers to the "righteous person."[387] The original Arabic is,

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384. Khalifa, *Qur'an: Final Testament* (12:57).

385. قرآن کریم سورة 12 آیة 109

386. Khalifa, *Qur'an: Final Testament* (12:109).

387. Khalifa, *Qur'an: Final Testament* (13:35).

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مثل الجنة التى وعد المتقون تجرى من تحتها الانهار اكلها دآئم و
ظلها تلک عقبى الذين اتقواو عقبى الكافرين النار.[388]

The English translation by Ahmed Ali is,

> The likeness of paradise promised the "pious and devout" is (of a garden) with streams of rippling water, everlasting fruits and shade. This is recompense of those who keep away from evil; but the recompense of those who deny the truth is Hell.[389]

It is clear that the two different English translations by Khalifa and Ahmed Ali show different idea about the two Arabic words, *Al-Muttaqoon* and *Attaqoo*. My understanding is that *Al-Muttaqoon* are people who recognize the promise of God, and His generosity toward people. *Attaqoo* are the people who observe God and are destined to have peace of mind in their lifetime wherever they are.

Chapter Fifteen: Al-Hijr الحجر *"Al-Hijr-Valley"*

The word *Muttaqeen,* and its cognate *Attaqva*, appear one time each in this chapter. *Muttaqeen* appears in verse 45 and *Attaqva* in verse 69. *Muttaqeen* in the original Arabic reads,

ان المتقين فى جنات و عيون.[390]

The English translation by Rashad Khalifa of this reads,

> As for the righteous, they will enjoy gardens and springs.[391]

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388 قرآن كريم سورة 13 آية 35, 13: 35

389. Ahmed Ali, *Al-Qur'an* (13:35).

390 قرآن كريم سورة 15 آية 45., 15:45

391. Khalifa, Qur'an: *Final Testament* (15:45).

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He again used the "righteous" as is common. The verse in original Arabic reads,

واتقوا اللهَ و لاتخزون.[392]

Khalifa translated the word *Attaqo* as,

> Fear God, and do not shame me.[393]

He used "fear God" for *Attaqva.* My translation implies that by observing God you are protected from doing evil.

Chapter Sixteen: A-Nahl النحل *"The Bee"*

The word *Muttaqeen* is mentioned once, and its cognates four times in this chapter. *FAttaqoon, Tattaqoon, Tqicom,* and *Attaqva* are used in verses 2, 32, 52, 81, and 128. The word *FAttaqoon* appears in verse two of the chapter. In the original Arabic this reads,

ينزل الملئكة بالروح من آمرهِ على من يشآ من عبادهِ آن انذروا انه
لااللهٰالاانافاتقون.[394]

The English translation by Rashad Khalifa reads,

> He sends down the angels with the revelation, carrying His Commands, to whomever He chooses from among His servants: "You shall preach that there is no god beside Me; "You shall reverence Me."[395]

My translation for this use of the word *FAttaqoon* in verse 2 refers to the people who have received the angels and the spirit .This is done by God's

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392. 69 آية 15 سورة قرآن كريم, 15:69.

393. Ibid.

394. 16 آية 2 سورة قرآن كريم2: 16

395. Khalifa, *Qur'an: Final Testament* (16:2).

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permission because they are the servants of God and believe in the Oneness of God. *Muttaqeen* is mentioned twice in verses 30 and 31. *Attaqoo* also appears in verses 30, 32, and 128. Both *Muttaqeen* and *Attaqva* in verse 30, which reads in the original Arabic,

> و قيل للذين اتقوا ماذآ انزل ربكم قالو خيرآ للذين احسنوا فى هذه الدنيا حسنه[396] و لدارالاخرة خير و لنعم دارالمتقين.

Khalifa translated *Attaqva*, as is commonly done, as "righteous." He also translated the word *Ahssanoo,* as "righteous" and the word *Muttaqeen,* as "righteous." His translation is,

> As for the righteous, when they are asked, "What do You think of these revelations from your Lord," they say, "Good." For those who lead a righteous life, happiness; and the abode of Hereafter are even better. What a blissful abode for righteous.[397]

It is interesting to note that he translated three distinctly different words as "righteous." This is a lack of precision that is found in many translations and has ramifications for the way in which the text is applied and used. This is especially important for those who must read the Qur'an in English.

In 16:30, Ahmed Ali translated *Attaqva* as "took heed" and the word *Muttaqeen,* as "virtuous":

> When those who took heed for themselves would be asked: "What did your Lord send down?" They will answer: "The best." For those who do good there is good in the world, but certainly the abode of the next is better. How excellent the home of the virtuous![398]

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396. 16:30 قرآن كريم سورة 16 آية 30

397. Khalifa, *Qur'an: Final Testament* (16:30).

398. Ahmed Ali, *Al-Qur'an* (16:30).

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The cognate *Tattaqoon,* in verse 52, in the original Arabic reads,

و له ما فی السموات و الارض و له الدین و اصبا افغیراللة تتقون.[399]

Khalifa translated the word *Tattaqoon* as "worship,"

> To him belongs everything in the heavens and earth and therefore, the religion shall be devoted absolutely to Him alone. Would you worship other than God?[400]

Ahmed Ali[401] and Yusuf Ali[402] both translated the word *Tattaqoon*, as is common, as "fear" in this verse. My translation for the word *Tattaqoon* implies that these are the people who trust that God is in control.[403] My translation for the word *Attaqva* is "those people who observe God." Verse 128 repeats that God is with the people who are *Attaqva,* and *Muttaqeen.* These are the people who are detached from mortals—in other words, they are satisfied with life as it is. And they are sincerely devoted to their belief, the truth. As in 15:45, the word *Muttaqeen* implies that "the garden with the springs are for the people who are *Muttaqeen.*"[404] In this chapter, verse 81, the word *Tqicom* appears twice, in the Arabic original as,

واللة جعل لكم مما خلق ظلالاً وجعل لكم من الجبل اكناناً و جعل لكم سرابيل
تقيكم الحرو سرابيل تقيكم باسكم كذلک يتم نعمته عليكم لعلكم تسلمون.[405]

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399. ریالرآن کریم سورة 16 آیة 52 ,16: 52

400. Khalifa, *Qur'an: Final Testament* (16:52).

401. Ahmed Ali, *Al-Qur'an* (16:52).

402. Abdallah Yusuf Ali, *Glorious Qur'an* (16:52).

403. Qur'an 16:52.

404. Ibid. 15:45.

405. 16:81 قرآن کریم سورة 16 آیة 81

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My translation, in this verse, is that the word *Tqicom* implies those who understand the protection that comes from God, who has subdued everything in nature to assure our protection.[406] In verse 121 the word *Attaqva* implies that God is the friend of the *Attaqva*, the one whose deed is good.[407]

Chapter Nineteen: Merriam, مريم *"Mary"*

The word *Taqqeeyan* appears twice in this Chapter Nineteen, verses 18 and 63, in the Arabic original as,

قالت انى اعوذ بالرحمن منک ان کنت تقياً.[408]

Khalifa translated what Mary said to the angel when he appeared, as:

> She said, "I take refuge in the Most Gracious, that you may be 'righteous'"[409]

In this instance "righteous" appears as the best translation of *Taqqeeyan*. Ahmed Ali translated this as,

> I seek refuge in the Merciful from you if you fear Him.[410]

Thus, Ahmed Ali translated the word *Taqqeeyan* as "fear." Mary, the mother of Jesus (Pbuh) is referred to as *Taqqeeyan* because she sought refuge in the most gracious "God." The second time the word *Taqqeeyan*

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406. Ibid.

407. Ibid.

408. قران كريم سورة 19 آية 18, 19:18.

409. Khalifa, *Qur'an: Final Testament* (19:18).

410. Ahmed Ali, *Al-Qur'an* (19:18).

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appeared, once more Khalifa implies that paradise is for the "righteous." Ahmed Ali suggests that in the first verse Mary sought refuge in the Most Gracious, and in the second verse the term implies that paradise is for the righteous.[411] I translate the word *Taqqeeyan*, as "observe God." To observe means to know the one in which you believe or who you love deeply. This passage is the story of Mary the mother of Jesus (Pbuh), and concerns the vision of a messenger of the most Gracious to give her the news of her pregnancy. She had fear of him and told him that she sought refuge in the Most Gracious. Mary said that as long as the being had come to her from God, then she felt safe.

Attaqoo appears once in verse 72. In the original Arabic, this is,

ثم ننجى الذين اتقوا ونذر الظالمين فيها جثياً[412]

Khalifa translated it as,

> Then we rescue the "righteous," and leave the transgressors in it humiliated.[413]

Ahmed Ali translated the word *Attaqva*, as "took heed."[414]

Muttaqeen appears in verse 85. This reads in Arabic,

يوم نحشر المتقين الى الرحمن و فدا[415]

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411. Khalifa, Qur'an: Final Testament (19:18).

412. 19:79 قرآن كريم سورة 19 آية 79

413. Khalifa, *Qur'an: Final Testament* (19:72).

414. Ahmed Ali, *Al-Qur'an (*19:72).

415. 19:85قرآن كريم سورة 19 آية 85

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Khalifa translated the word *Muttaqeen*, as "righteous,"

> The day will come when we summon the "righteous" before the Most Gracious in a group.[416]

Ahmed Ali translated the word *Muttaqeen,* as "righteous" as did Khalifa.

Chapter Twenty: TAHA, طه "TH,"

In this chapter the word *Le-Ttaqva* is mentioned for the only time in the Qur'an and implies the people who are careful to be righteous. In Arabic,

و امر اهللک بالصلوة و اصطبر علیها لا نسئلک رزقاً نحن نرزقک
والعاقبة للتقوی[417]

Rashad Khalifa translated 20:132 as,

> You shall enjoin your family to observe Salat, the contact prayers and steadfastly persevere in doing so. We do not ask you for any provisions; we are the ones who provide for you. The ultimate triumph belongs to the "righteous."[418]

Le-Ttaqva are those who advise their family to do the *Salat* "contact," and who trust in God as the provider.[419] My translation for the word *Le-Ttaqva*, in verse 132 is "people who have the wisdom to know that nature is providing for the survivors, there is no need for worry."

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416. Khalifa, *Qur'an: Final Testament* (19:85).

417. قرآن کریم سورة 20 آیة 132, 20:132

418. Khalifa, *Qur'an: Final Testament* (20:132).

419. Ahmed Ali, *Al-Qur'an* (20:132).

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Chapter Twenty-two: Al-Hajj الحج *"Pilgrimage"*

The cognates of the word *Muttaqeen* appear in Chapter Twenty-two are the words *Attaqva* and *Taqvi Al-qoloob*.[420] In 22:1, the word *Attaqva* implies those who revere God even in the worst of times, such as during earthquake or other natural disasters.[421] The word *Taqvi Al-qoloob* implies purity and righteousness in heart.[422]

Chapter Twenty-three: Al-Mu'minoon المومنون *"Believers"*

There are four cognates of the word *Muttaqeen* in this chapter. The word *Tattaqoon* appears three times and *Attaqoon* once. In the Rashad Khalifa translations and the Abdallah Yusuf Ali translations there are different English words used to translate the word *Tattaqoon*. Khalifa translated it as "righteous" and Abdallah Yusuf Ali translated it as "fear." In Abdallah Yusuf Ali's translation (revised by F. Amira Zrein Matraji) of verses 23, 32, and 87, the word is translated as "awe."[423] Ahmed Ali translated the same word once as "heed" and once as "fear."[424] These are excellent examples of the way in which the word *Muttaqeen* and its cognates are translated in a variety of ways.

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420. Qur'an 32 (22:1).

421. Khalifa, *Qur'an: Final Testament* (22:1).

422. See Ahmed Ali, *Al-Qur'an* (22:32).

423. Ali, *Glorious Qur'an* (23:23, 32, 87).

424. Ibid. (23:23, 32, 87); also see Khalifa, *Qur'an: Last Testament* (23:23, 32, 87).

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Chapter Twenty-four: Al-Noor النور*light"*

The word *Muttaqeen* is mentioned in 24:34 and reads in the original Arabic as,

و لقد انزلنا اليكم ايت مبينت و مثلاً من الذين خلوا من قبلكم و موعظة للمتقين[425]

In English this is translated by Yusuf Ali as,

> Indeed sent down to you verses making things clear, an illustration from the story of people who passed way before you and admonition for those *Muttaqeen* (fear God).[426]

Rashad Khalifa translated the *Muttaqeen* as "righteous"[427] and Ahmed Ali translated *Muttaqeen* as "take heed."[428]

Chapter Twenty-five: Al-Furqan, الفرقان *"The Criterion or the Statute Book," or "The Law"*

In 25:74 *Muttaqeen* and *Muttaqoon* are each mentioned once.[429] The word *Muttaqeen* is translated in English by Abdallah Yusuf Ali (revised by Amira) as "leaders."[430] However, Khalifa's English translation reads, "forefront for the righteous."[431] In this verse Ahmed Ali translated

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425. قران كريم سورة 24 آية 34

426. Abdullah Yusuf Ali, *Holy Qur'an: Text* (24:34).

427. Khalifa, *Qur'an: Last Testament* (24:34).

428. Ahmed Ali, *Al-Qur'an* (24:34).

429. Qur'an 25:15, 74.

430. Ali, *Glorious Qur'an* (25:15).

431. Khalifa, *Qur'an: Last Testament* (25:74).

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the word as "pious and devout."[432] In reading the multiple translations of the Qur'an by many different translators, it becomes clear that those four definitions of the word *Muttaqeen* or its cognates are not sufficient to understand the breadth of the meaning of the word *Muttaqeen* and its cognates. It is interesting to note that Khalifa translated 25:74 is translated as,

> And they say, "Our Lord, let our spouses and children be a source of happiness for us, and keep us to be the Imams "forefront" for the righteous."[433]

It is important to note the word Imam, or "forefront," is a nongendered reference to the "spouses and children" in 25:74. Thus there is no textual foundation for lifting women out of leadership in any place or from the congregation contact, or from being a judge. Such restrictions become irrelevant when examining the translations of 25:74 in Arabic.[434]

والذين يقولون ربنا هب لنا من ازواجنا و ذريّتنا قرة اعين و اجعلنا للمتّقى ن اماماً [435]

Like the majority of translators, Ahmed Ali translated this as,

> . . . paragons of those who follow the straight path.

Khalifa translated it as,

> forefront for the righteous.

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432. Ahmed Ali, *Al-Qur'an* (24:34).

433. Khalifa, *Qur'an: Last Testament* (25:74).

434. Ibid.

435. قرآن كريم سورة 25 آية 74, 25:74.

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Chapter Twenty-six: Al-Shu'araa, الشعرا "The Poets"

The word *Muttaqeen* and cognates are mentioned thirteen times in the Chapter Twenty-six.[436] The word *Yattaqoon* is translated by Rashad Khalifa in two different ways on two different dates of publication, first as "righteous,"[437] but later as "reform."[438] Abdallah Yusuf Ali translated it as "fear."[439] Ahmed Ali translated this as "take heed."[440] My translation of the word *Muttaqeen* is much different from these translations; it points away from fear and implies those people who have a tranquil heart with complete trust in God's Love. As a result, paradise belongs to the *Muttaqeen*.[441]

The word *Tattaqoon* as used in the chapter implies "trustworthy and obedient to their Lord" and is applied to some messengers of God.[442] The word *Attaqva* is mentioned six times. Only Khalifa translated this as "reverence"; other translators use the word "fear."

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436. Qur'an 26:11, 90,106, 108, 110, 124, 126,131, 142, 161,177, 179, 184.

437. Khalifa, *Qur'an: Final Testament* (26:11).

438. Ibid. (26:11).

439. Ali, *Glorious Qur'an* (26:11)

440. Ahmed Ali, *Al-Qur'an* (26:11).

441. Ibid., 26:89-90.

442. Ibid., 26:106, 124, 142, 161, 177.

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In 26:108, 110, 126, 131, Khalifa translated *F-Attaqva*, as "observe."[443] My own translation of this is "to observe God" and implies those who understand the purpose of believing in God, which is expressed in the two words, *Attaqo Allah* or "observe God."[444]

Chapter Twenty-seven: Al-Naml, النمل *"Ant"*

In 28:53 Ahmed Ali translated the word *Yattaqoon* as "take heed,"[445] whereas other translators translate it as "righteous." In Arabic this appears,

و انجينا الذين امنوا و كانوا يتقون.[446]

This verse translated by Khalifa in English reads,

We save those who believe and lead the righteous Life.[447]

My understanding of the word *Yattaqoon* in this chapter is "the one who observes God." As a result one becomes a believer. Thus it is implied that being a person who is an observer of God is not necessarily a believer. In another English translation by Ahmed Ali it reads,

Deliver those who believe and take-heed for Themselves.[448]

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443. Ibid.

444. Ibid., 26:108, 110, 126, 131, 179, 184.

445. Ahmed Ali, *Al-Qur'an* (27:53).

446. 27: 53 قران كريم سورة 27 آية 53

447. Khalifa, *Qur'an: Final Testament* (27:53).

448. Ahmed Ali, *Al-Qur'an* (27:53).

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Chapter Twenty-eight: Al-Qasas, القصص *"History"*

In this chapter, the word *Muttaqeen* appears, once, in verse 83.

The Arabic reads,

تلک الدار الاخرة نجعلها للذين لا يريدون علواً فی الارض و لافساداً والعاقبة للمتقين[449]

In the English translation the word is translated once again as "take heed."

> We shall give the mansion of the Hereafter to those who do not want to be haughty in the land and spread corruption. The future belongs to those who "take heed" for themselves and follow the straight Path.[450]

My understanding here is that *Muttaqeen* are people who work toward loftiness and aim for exaltation; it appears to be the deep meaning of the Arabic word *uluwwan* or "علواً" which means "appease" in this verse.

Chapter Twenty-nine: Al-Ankaboot, العنكبوت *"The Spider"*

In 29:16, the word *Attaqoho* appears and is translated in English differently by different translators. In the original Arabic, it reads,

و ابراهيم اذ قال لقومه اعبدواالله و اتقوه ذلكم خيرٌ لكم ان كنتم تعلمون[451]

Ahmed Ali translated the word as, "obedient."

> And Abraham who said to his people worship God and be "obedient to Him."[452]

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449. قرآن كريم سورة 28 آية 83, 28:83.

450. Ahmed Ali, *Al-Qur'an* (28:83).

451.16 قرآن كريم سورة 29 آية 16, 29:16

452. Ahmed Ai, *Al-Qur'an* (29:16).

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In the translation done in Saudi-Arabia,[453] the same word is translated as "serve Allah."[454] In other translations, the word is translated as "fear."[455] In translations by Khalifa there are different translations of *Attaqoho* in various publications of the Qur'an. In the 1981 publication it is "observe"; from 1986 to 2006 the word is "reverence."[456] My translation from the original Arabic is "worship God alone."

Chapter Thirty: Al-Room الروم *"The Romans"*

In 30:31, the word *Attaqvaho* is used only used once. In Arabic this reads:

منيبيئن اليه واتقوه و اقيموا الصلوة ولا تكونوا من المشركين.[457]

I studied extensively Khalifa's translations between 1981 and 2006. In 1981 alone, he used different translations for the same term in the very same verse, which alerts us to the care that must be taken in considering various translations. Khalifa translated the word *Attaqvaho* in one part of 30:31 as "reverence," but in another part of the same verse as "beware."

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453. No translator names are given for Saudi-Arabia' translations.

454. Attributed to King Fahd, The Custodian of Two Holy Mosques, from *The Holy Qur'an: English Translation of the Meanings, and Commentary* (Al-Madinah, Saudi Arabia: 1995), 1154-29:16.

455. Ali, *Glorious Qur'an* (29:16).

456. Khalifa, *Qur'an: Final Testament* (29:16).

457. 31 آية 30 قرآن كريم سورة, 30: 31

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In other English Qur'an translations, the words "fear"[458] and "dutiful"[459] are used. My translation of the Arabic word *Attaqvaho* is that it refers to the one who contacts God everyday and never accepts idol-worshiping.

Chapter Thirty-three: Al-Ahzaab الاحزاب *"The Allies"*

The cognates of the word are mentioned in four verses. *Attaqatonna* is used in 33:32, *Attaq* in 33:37, *Attaqeena* in 33:55, and *Attaqva,* in 33:70. In this In 33:37, there is an example of a problematic translation of *Muttaqeen* in this case as "fear." In Arabic there are specific words for "fear," *takhshia,* and *takhshaho.*[460] In this verse the Arabic word *takhshia* is translated once as "fear" and the word *Attaq,* the cognate of *Muttaqeen,* is also translated as "fear." In Arabic 33:37 reads:

واذتقول للذى انعم اللهٔ عليه و انعمت عليه امسک عليک زوجک واتق اللهٔ وتخفى
فى نفسک مااللهٔ مبديه و تخشى الناس و اللهٔ احق ان تخشيهٔ فلما قضى زيد منها و
طرا زوجنا كها لكى لايكون على المومنين حرج فى ازواج ادعيآئهم اذ قضوا
منهن و طرا و كان امراللهٔ مفعولا. [461]

Khalifa used different translations in different printings. In his 1981 publication, it was "keep your wife," and *Attaq* as to "observe" God.[462] In the later printing this was changed and the word used was "reverence" for

458. Ali, *Glorious Qur'an* (30:31).

459. Ahmed Ali, *Al-Qur'an* (30:31).

460. Qur'an 33:37.

461.37 قرآن كريم سورة 33 آية 33:37,

462. Khalifa, *Qur'an: Final Testament* (33:37).

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God.[463] Ahmed Ali and Yusuf Ali translated the word *Attaq* as "fear," even though there are two Arabic words in the same verse *takhshia* and *takhshaho,* which in English mean "fear."[464] In 33:55 the word *Attaqeena* was translated in different ways by different translators. Khalifa used "observe" in the 1981 publication earlier and later, in 2006, used "reverence." Ahmed Ali is the only one who changed the meaning of *Attaqeena* in English and translated it as "command." The rest of the translations used the word "fear."[465] In 33:70 the Arabic is:

يا ايهاالذين امنوا اتقوا الله وقولوا قولاً سديدا.[466]

In Khalifa' earlier translations published in 1981, he used "righteous," but in a later publication used "reverence'.[467] Ahmed Ali' used "command"[468] and Yusuf Ali' used "fear."[469]

Chapter Thirty-seven: Al-Saaffaat, الصافات *"The Columns, or the Arrangers, or Those Ranged in Ranks, Who Stand Arrayed in Rows"*

The word *Ttaqoon* appears in 37:124, in the original Arabic,

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463. Ibid.

464. Ahmed Ali, *Al-Qur'an (*33:37); Abdallah Yusuf Ali, *Glorious Qur'an (*33:37).

465. Ibid. (33:55).

466. قرآن كريم سورة 33 آية 70, 33: 70

467. Khalifa, Qur'an: Last Testament (33:70).

468. Ahmed Ali, *Al-Qur'an (*33:70).

469. Abdallah Yusuf Ali, *Glorious Qur'an (*33:70).

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و اذ قال لقومه الا تتقون[470]

Ttaqoon is translated as "righteous" in English by Khalifa[471] in one publication, and "mindful" in the work of Ahmed Ali.[472] However, Yusuf Ali continues translate to this word as "fear."[473] I understand the word *Ttaqoon* as applying to the people who never blaspheme.

Chapter Thirty-eight: Saad, صor "S"

In this chapter the word ***Muttaqeen*** is twice used in verses 28 and 49. It reads in Arabic as,

ام نجعل الذين امنوا و عملوا الصالحات كالمفسدين فى الارض
ام نجعل المتقين كالفجار[474]

It is translated as "righteous" by Khalifa,[475] and "take heed" by Ahmed Ali:

> This is a commemoration surely for those who "take heed" for themselves is excellent place of return.[476]

My understanding of the use *Muttaqeen* in the two different verses implies that those who are ***Muttaqeen*** are recognizable.

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470. 124 37 قرآن كريم سورة 37:124

471. Khalifa, *Qur'an: Last Testament* (37:124).

472. Ahmed Ali, *Al-Qur'an* (37:124).

473. Abdallah Yusuf Ali, *Glorious Qur'an* (37:124).

474. 28 آية 38 قران كريم سورة 38:28

475. Khalifa, Qur'an: *Last Testament* (38:28).

476. Ahmed Ali, *Al-Qur'an* (38:49).

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Chapter Thirty-nine: Al-Zumar, الزمر *"The Throngs," or "The Crowds"*

The word *Muttaqeen* and its cognates are mentioned in six verses in this chapter. *Attaqoo* appears two times, and *Attaqoon, Yattaqoon, Muttaqoon,* and *Muttaqeen* each appear once.[477] The word *Attaqva* in 39:10 is translated by Khalifa as "righteousness" in the 1981 publication, and "reverence" in the 2006 publication. Ahmed Ali, and Yusuf Ali, both translated this as "fear." The verse reads in Arabic,

> قل يا عبادالذين امنوا اتقوا ربكم للذين احسنوا فى هذه الدنيا حسنه وارض اللة
> واسعة انما يوفى الصابرون و اجرهم بغير حسابو آيه ده. و ينجى اللة الذين اتقوا
> بمفازتهم لايمسهم السَو؛ و لا هم يحزنونو آيه شصت و يک. [478]

The translation in English by Khalifa, is "righteous" in the early translation, and "reverence" in later printing for the word *Muttaqeen* and its cognates. Ahmed Ali and Yusuf Ali translate it as "fear."[479] I translate *Attaqva* in 33:10 as meaning "comfortable in any place on planet Earth." In 33:16 I translate the word *Attaqoon* to mean "peacefulness," and in 33:28 I translate word *Yattaqoon* as "believe in Arabic Qur'an." In 33:33 I translate the word *Muttaqoon* as "truthful," and in 33:57 the word *Muttaqeen* as "righteous." Finally, I translate word *Attaqva* as to "save."

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477. Ibid. (39:10, 16, 28, 33, 57, 61).

478. Ibid. (39:10, 61).

479. Ibid.

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Chapter Forty-one: Fussilat فصلت *"Elucidated-Detailed," "Adoration"*

The word *Yattaqoon,* which appears once in Chapter Forty-one, in Arabic,

و نجيناالذين امنوا و كانوا يتقون[480]

Yattaqoon is translated as "righteous" by Khalifa, and "take heed" by Ahmed Ali.[481] My translation is "salvation."

Chapter Forty-three: Al-Zukhruf, الزخرف *"Vanity or Ornament," Gold"*

The word *Muttaqeen* is mentioned in 43:35 and 43:67. In Arabic this reads,

و زخرفاوان كل ذلک لما متاع الحيوة الدنياوالآخرة عند ربک للمتقين
آلاخلآ يومئذ بعضهم لبعض عدوآ الا المتقين.[482]

In verse 65,

الاخلآ ؛ يومئذ بعضهم لبعض عدوآ الا المتقين[483]

Most translators translated these into English as "righteous." Only Ahmed Ali translated this as "take heed."[484] My translation of *Muttaqeen* is that they are they are people who are not greedy and never become the enemy of anyone.

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480. 41:18 قرآن كريم سورة 41 آية 18

481. Ibid. 41:18.

482. قرآن كريم م سورة 43 آية 53:

483. 43:67قرآن كريم سورة 43 آية 53

484. Ibid., 43:35, 67.

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Chapter Forty-four: Al-Dukhaan الدخان *"Smoke"*

The word *Muttaqeen* is used once in Chaper Forty-four, in verse 51,

ان المتقين فى مقام امين. [485]

Most English translators, including Rashad Khalifa in his various publications,[486] and Yusuf Ali, in his various revised translations of the original Arabic Qur'an, translated the word *Muttaqeen* as "righteous."[487] Ahmed Ali is of the rare ones who translated it as people who "fear God."[488] My transition for *Muttaqeen* is "honest."

Chapter Forty-five: All-Jaathiyah, الجاثيه *"Humble" "Humiliated," or "Kneeling,"*

The word *Muttaqeen* appears once, in verse 19. In the original Arabic it reads,

انهم لن يغنوا عنک من الله شيئاً و ان الظالمين بعضهم اولياٰئ بعض و الله ولى المتقين [489]

Translated in English as,

...God is befriends those *Muttaqeen* (fear...)[490]

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485. 51 آية 44 سورة قرآنThe Qur'an, 44: 51

486. Khalifa, *Qur'an: Last Testament* (44:51).

487. Ali, *Glorious Qur'an* (44:51).

488. Ahmed Ali, *Al-Qur'an* (44:51).

489. 19 آية 45 سورة قرآن كريم

490. Ahmed Ali, *Al-Qur'an* (45:19).

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The word *Muttaqeen* is commonly translated as "righteous" by most English translators, but Ahmed Ali translated it as "fear."[491] My translation of this refers to people who rank as friends of Allah the "creator." This word also refers to the rest of people who are friends of each other.

Chapter Forty-seven: Muhammad محمد *"Muhammad"*

The word *Muttaqoon* and the cognates, *Ttaqvaohom,* and *Ttaquo*, are each used once in verses 15, 17, and 36. In 47:15 we see,

مثل الجنة التى وعدالمتقون.[492]

Translated in English as,

The semblance of paradise promised *Muttaqoon* (Pious)[493]

As was the case in previous verses, the cognates are translated in English as "righteous" and "piety." In 47:17 *Ttaqvaohom* was variously translated in different publications as "righteous" and "pious," as is commonly done. My own translation of *Ttaqvaohom* is those who are compassionate and guided by God, who multiplies the guidance to them to help them move quickly along their spiritual path.[494] This verse in Arabic reads as,

والذين اهتدوا زادهم هدى و اتهم تقويهم. [495]

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491. Yusuf Ali, *Holy Qur'an: Text* (47:15); Khalifa, *Qur'an: Last Testament* (47:15).

492. 15 آية 47 قرآن سورة The Qur'an, 47: 15

493. Ahmed Yusuf Ali, *Holy Qur'an* (47:15).

494. Qur'an 47:17.

495. 17 آية 47 قرآن كريم سورةThe Qur'an, 47:17

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Translated in English as,

As for those who are guided...their *Ttaqvaohom*[496]

In 47:36, the word *Tattaqo* reads in Arabic,

انما الحيوة الدنيا لعب و لهو و ان تومنوا و تتقوا يوتكم اجوركم و لا يسئلكم اموالكم[497]

The English translation is,

...If you believe and *Tattaqo* (lead a righteous) life.[498]

Yusuf Ali translated this as to "guard against evil." This is an addition to the traditional English translation of the word. It is good for readers to have an alternative to "fear" or "righteous."[499] Many translations of *Muttaqeen* and its cognates are reductionistic and oversimplify the meaning of the word context.

My translation for *Al-Muttaqoon* in 47:15 is "the one who is called *Al-Muttaqoon*," المتقون, "has feeling in their heart that is like a garden, complete with everything in it, and everything in the garden is pure."

Chapter Forty-eight: Al-Fatt-h, الفتح *"Victory"*

In Chapter Forty-eight the word *Attaqva* appears. This verse reads in Arabic,

اذ جعل الذين كفروا فى قلوبهم الحمية حمية الجاهلية فانزل الله سكينتة على رسوله
و على المومنين و الزمهم كلمة التقوى و كانوا احق بها و اهلها و كان الله بكل شىء

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496. Khalifa, *Qur'an: Final Testament* (47:17).

497. 36 آية 47 قرآن كريم سورة Qur'an 47:36

498. Khalifa, *Qur'an: Final Testament* (48:36).

499. Ibid.

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عليما.[500]

It reads in English,

> Allah sent tranquility to Apostil and the believers, made them stick close to the command of self-restraint...[501]

Although "righteous" is the most popular translation for *Attaqva,* in the revised printing by Ahmed Ali and Yusuf Ali the word was translated as "self-restraint."[502] My translation for the word *Attaqva,* in this verse, is a believer without prejudice, fanaticism or bigotry. The person is called, in Arabic " كلمة التقوى". The English word contains the cognate *Attaqva* and implies a person with wisdom and who is a friend of the Prophet (Pbuh). It is also implied that the person is without prejudice.

Chapter Forty-nine: Al-Hujuraat, الحجرات- *"Dwelling," "Apartment," "Walls," "Homes," "Houses"*

In 49:1, 49:12, and 49:13, the cognates *Attaqva, Attqacom,* and *Attaqva* appear. Verse 1 in Arabic reads,

ايها الذين امنوا لا تقدموا يدى اللة و رسولة واتقوا اللة ان اللة سميع عليم[503]

Rashad Khalifa translated this in English as,

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500. قرآن كريم سورة 48 آية 26, 48: 26

501. Abdullah Yusuf Ali, *Holy Qur'an: Text* (48:26).

502. Ahmed Ali, *Al-Qur'an* (48:26); also and Abdullah Yusuf Ali, *Holy Qur'an: Text,* 465 (48:26).

503. قرآن سورة 49 آية 1

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> O you who believe, do not place your opinion above God and his messenger, you shall Attaqva-Allah (Reverence God), indeed God is Hearer, Omniscient.[504]

In this chapter verses 12 and 13 in Arabic teaches etiquette,

> يا ايها الذين امنوا اجتنبوا كثيراً من الظن ان بعض الظن اثم و لا تجسسوا
> ولا يغتب بعضكم بعضاً ايحب آحدكم ان يآكل لحم اخيه ميتاً فكرهتموه و
> يا ايها الذين انا خلقناكم من ذكر وانثى اتقوا الله ان الله تواب و رحيم
> و جعلناكم شعوباً و قبائل و لتعارفوا ان اكرمكم عندالله اتقيكم ان الله عليم
> و خبير.[505]

English translation as,

> ...You shall *Attaqva-Allah* (observe God)...The best among you in the sight of God *Attqacom*...[506]

In this chapter the cognates refer to individuals who are careful not to judge others, are not suspicious of others, and do not ridicule others for their appearance. These cognates point toward the characteristics necessary to be a *Muttaqeen,* and a submitter[507] to whom the Qur'an is addressed at its very beginning.[508]

Chapter Fifty: Qaaf, ق *"The Letter 'Q'"*

In verse 31 the word *Muttaqeen* is mentioned once, referring to the people for whom heaven is waiting. In Arabic this reads,

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504. Khalifa, *Qur'an: Final Testament* (49:1).

505. قرآن كريم سورة 49 آيات 12 – 13

506. Ibid. (49:12-13).

507. Qur'an 49.

508. Qur'an 2:2.

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وازلفت الجنة للمتقين غير بعيد.[509]

Rashad Khalifa translated this as "righteous"

> Paradise will be offered to the righteous.[510]

My own translation for *Muttaqeen* here applies to the "people who are honest and trustworthy,"[511] as opposed to the more common translation of "righteous." But in contrast, Ahmed Ali translated the same word as "fear,"

> And Paradise will be brought close, not far from those who took heed for themselves and feared God.[512]

Note that he has added text rather than simply translating the Arabic. This could lead to a misunderstanding of this verse. What the text is actually doing is contrasting the troublemakers and liars, who are discussed in this chapter, with the Muttaqeen, who are honest and trustworthy.

Chapter Fifty-one: AL-Dhaareyaat, الذاريات *"The Wind" or "The Drivers of the Winds"*

In 51:15, *Muttaqeen* appears and implies those people who are carrying the feelings of a spring garden in their heart. In Arabic this reads,

ان المتقين فى جنات وعيون.[513]

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509. قرآن كريم سورة 50 آية 31, 50: 31

510. Khalifa, *Qur'an: Last Testament* (50:31).

511. Qur'an 50:31.

512. Ahmed Ali, *Al-Qur'an* (50:31).

513. قرآن كريم سورة 51 آية 15, 51:15

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In the English translation the word *Muttaqeen* is translated, "righteous" by Khalifa,

The righteous have deserved gardens and spring.[514]

Ahmed Ali translated the word as "fear,"

Surely those who fear God and follow the straight...[515]

The Qur'anic English translators never found a new meaning for *Muttaqeen* and cognates. My translation of 51:15 goes back to the meaning of the verses before the use of the word *Muttaqeen;* the meaning changes with the specific context. For example, Chapter Fifty is talking about hypocrites. *Muttaqeen* is the opposite of the word used for these people. *Muttaqeen* are truthful and honest.[516] Chapter Fifty-one is about people who are liars, trouble-makers. The *Muttaqeen* are good and trustworthy.[517]

Chapter Fifty-two: Al-Toor الطور *"Mount Toor"*

In 52:17 *Muttaqeen* is used refer to those who will enter into the most abundant part of heaven. In Arabic this reads,

ان المتقين فى جنات ونعيم. [518]

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514. Khalifa, *Qur'an: Final Testament* (51:15).

515. Ahmed Ali, *Al-Qur'an* (51:15).

516. Qur'an 50:31.

517. Qur'an 51:15.

518. آیکـر قـرآن 52 یم سـوره 17 ه The Qur'an, 52:17

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However, Khalif typically translated the word as "righteous,"[519] and Ahmed Ali translated the word as "fearful" in English.[520] My translation for 52:17 is people who are patient, steadfast, do not believe in sorcery, and are not negative in their outlook.[521]

Chapter Fifty-three: Al-Najm النجم *"The Star"*

In 53:32 the word *Attaqa* appears. The verse reads in Arabic,

الذين يجتنبون كبائر الاثم والفواحش الا اللمم ان ربک واسع المغفرة هو اعلم
بكم اذانشاكم منالارض و اذ انتم اجنة فى بطون امهاتهكم فلا تزكواانفسكم
هو اعلم بمن اتقى.[522]

The word *Attaqa* is translated into English as "righteous" by Khalifa:

> They avoid gross sins and transgressions, except for minor offenses your Lord's forgiveness is immense and He has been fully aware of you since initiated you from the Earth and you were embryos in your mother bellies, therefore do not exalt yourselves, he is fully aware of the righteous.[523]

Ahmed Ali translated the word as "take heed,"

> As for those who avoid the greater sins and shameful acts except minor trespasses your Lord's forgiveness surely has great amplitude He is fully knowledgeable of you as he produced you from the Earth and since you were a fetus in your mother's womb so do not assert your goodness he is better who takes heed and preserves himself.[524]

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519. Khalifa, *Qur'an: Last Testament* (52:17).

520. Ahmed Ali, *Al-Qur'an* (52:17).

521. Qur'an 52:17.

522. قرآن كريم سورة 53 آية 32, 53:32

523. Khalifa, *Qur'an: Final Testament* (53:32).

524. Ahmed Ali, *Al-Qur'an* (53:32).

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My translation of the word *Attaqa* is that these are the people who never would commit a great sin, like prostitution.

Chapters Fifty-four through Fifty-seven: Al-Qamar القمر *"The Moon"*

Al-Hadeed, "Iron"

This is the fourth chapter in a row that promises paradise to those people who are *Muttaqeen.*[525] In 54:54 the word *Muttaqeen,* appears. This verse reads in Arabic,

ان المتقين فى جنات ونهر.[526]

English translation as,

Surely, *Muttaqeen* (the righteous) deserved...[527]

Even though the word is used in a complex way in all of these chapters, the English translation continues to be "righteous or fear."[528] In examining the translation of the word *Muttaqeen* in these four chapters it is important to look at the context in which the word appears in order to prevent oversimplifying the meaning of the word. For example, Chapter Fifty talks about people who are hypocrites. In the 50:31 I would translate *Muttaqeen*

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525. Qur'an 50-54; here Muttaqeen refers to the one goes to heaven.

526. قرآن كريم سورة 54 آية 54, 54:54

527. Khalifa, *Qur'an: Final Testament* (54:54).

528. Ahmed Ali, *Al-Qur'an* (54:54).

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as "honest" as opposed to the more common word "righteous."[529] Chapter Fifty-one is about the liars, and trouble-makers; the *Muttaqeen,* on the other hand, are good people and trustworthy.[530] In 52:17, the word *Muttaqeen* is used for the people who are patient, steadfast, do not believe in sorcery, and are not negative.[531] In 54:54 *Muttaqeen* refers to people who received the good news in the "good books" like the psalms, Torah, and other sacred books and believed in them.[532] In 57:28 the word *Attaqva* appears in the original Arabic,

يا ايها الذين امنوا اتقواالله و امنوا برسوله يوتتيكم كفلين من رحمته و يجعل لكم نوراً تمشون به و يغفرلكم و الله غفور و رحيم.[533]

Khalifa translated the word *Attaqva* in this verse in the reprinting of the Qur'an as "reverence" and "observe."[534] Ahmed Ali translated the word *Attaqva*, as "fear."[535] I translate the word *Attaqva* in this verse to mean one who "believes in God and the messenger."[536] It is very important not to oversimplify the translation of *Muttaqeen* by using a stock set of "words" over and over again, which leads to a loss of the power of the meaning of *Muttaqeen.*

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529. Qur'an 50:31.

530. Qur'an 51:15.

531. Qur'an 52:17.

532. Qur'an 54:54.

533. 57:28قرآن كريم سورة 57 آية 28

534. Khalifa, *Qur'an: Final Testament* (57:28).

535. Ahmed Ali, *Al-Qur'an* (57:28).

536. Ibid. 57:28.

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Chapter Fifty-eight: Al-Mujaadalah, المجادله *"The Debate, the Disputant, or Women who Pleads"*

There are two cognates in this chapter: 58:9 has *Attaqva* and *Attaqva.* This reads, in the original Arabic,

يا ايهاالذين امنوا اذا تناجيتم فلا تناجوا بالاثم و العددوان و معصيت الرسول
و تناجوا بالبر والتقوى و التقواالله الذى اليه تحشرون.[537]

A good example of the differing meanings assigned can be found in a comparison of four translations by three different translators. Ahmed Ali translated the word *Al-Mujaadalah* as "The disputant." Ahmed Ali translated this as,

> O you, who believe, when you converse privately, do not talk of iniquity, rebellion, and disobedience to the Prophet (Pbuh) but talk of the goodness and piety, and fear God before whom you will be gathered.[538]

Yusuf Ali translated this as,

> O' ye who believe! When ye hold secret counsel, do it not for inequity and hostility, and disobedience to the Prophet (Pbuh) but do it for righteousness and self-restraint, and fear Allah, to whom ye shall be brought back.[539]

Rashad Khalifa translated this as,

> O you who believe, if you have to confer secretly, you shall not confer to commit sin, transgression, and to disobey the

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537. قرآن كريم سورة 58 آية 9 58: 9

538. Ahmed Ali, *Al-Qur'an* (58:9).

539. Ali, *Glorious Qur'an* (58:9).

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> messenger you shall confer the righteousness and piety you shall reverence God before whom you shall reverence God, before whom you will be summoned.[540]

In an earlier translation Khalifa translated the *Attaqva* as "observe."[541] My translation in this verse for the word "*Attaqva"* is one who is "trustworthy," and for the word *Attaqva* is one who is "gathered with the God *Allah."* Two good examples of multiple translations are found in this chapter, because not only are the cognates translated in various ways, the actual title of the chapter varies from translator to translator. *Al-Mujaadalah,* المجادله is translated by two translators as the "debate."[542] Abdullah Yusuf Ali, in page 1431 of his translation wrote "the chapter, its subject matter is the acceptance of women's plea on behalf of herself and her children."[543] Ahmed Ali translated this as "disputant." However, translation have recently been used (in Lebanon in 2007, for example) to deprive mothers of custody of their children.

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540. Khalifa, *Qur'an: Final Testament* (58:9).

541. Ibid.

542. Ibid.

543. Ali, *Glorious Qur'an* 58:9.

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Chapter Fifty-nine: A-Hashr, "Exodus, Confrontation or Gathering, or Banishment"

The word *Attaqva* appears in 59:7,

و ما افآ الله على رسوله من اهل القرى فلله وللرسول ولذى القربى واليتامى والمساكين وابنالسبيل كى لايكون دولة بين الاغنيآ منكم و ما اتيكم الرسول فخذوه و ما نهيكم عنه فانتهوا واتقوا الله ان الله شديد العقاب.[544]

and 59:18 in Arabic,

[545]يااايهاالذين ا منوا اتقواالله و لتنظر نفس ما قدمت لغدواتقواالله ان الله خبيربماتعلمون

Ahmed Ali translated the word *Attaqva* as "take heed" in verse 7 and be "fearful" in verse 18.[546] Yusuf Ali translated this as "fear." [547] Khalifa translated this as "beware, observe and reverence" in different editions.[548] My translation for the word *Attaqva* in 59:7 is one who is charitable and aware that good action brings good consequences and that today's actions affect one future.[549]

Chapter Sixty: Al-Mumtahanah, الممتحنة *"The Tested Woman" or "The Test," or "The Woman Tried," or "The Woman to be Examined"*

In this chapter the word *Attaqva* appears once. Ahmed Ali and Yusuf Ali both translated it as "fear." Khalifa used two words in his various

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544. قرآن كريم سورة 59 آية 7 59: 7

545. Ibid., 59:18.

546. Ahmed Ali, *Al-Qur'an* (59:7-18).

547. Ali, *Glorious Qur'an* (59:7-18).

548. Khalifa, *Qur'an: Last Testament* (59:7-18).

549. Qur'an 59:7, 18.

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translations, "observe" and "reverence." I translate this as one who always gives women their rights in all instances. This reads in Arabic as,

وان فاتكم شى من ازواجكم الى الكفار فعاقبتهم فاتوا الذين ذهبت ازواجهم
مثل مآانفقوا و اتقوا اللة الذى انتم به مومنون.[550]

Khalifa translated this as,

> If any of your wives join the enemies' camp and you are forced to fight you shall force the enemy to compensate the men who lost their wives, you shall reverence God in whom you believe.[551]

In this chapter the word *Attaqva* is used once, and it is related to the title. *Attaqoo* and the title are translated by different translator in variety four ways in differing publications Khalifa translated *Attaqva,* as "observe" in a publication dated in 1981 and in publication 2006 translated *Attaqva* the same word, as "reverence." The translations for the title of Chapter Sixty likewise differ. Khalifa translated the same original Arabic word as "The Tested Woman," or "The Test," whereas Ahmed Ali translated word as "fear" and the title as "The Woman Tried"; Yusuf Ali translated the word as "fear God" and the title as "The Woman to be Examined."[552]

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550. قرآن كريم سورة 60 آية 11, 60:11

551. Khalifa, *Qur'an: Last Testament* 60:11.

552. Translations of the title of Chapter 60 in Qur'an.

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The words *Attaqva, Yattaq, Fa-Attaqva,* are used in four verses.

The word *Attaqva* appears in 65:1, *Yattaq* in 65:2 and 65:5, and *Fa-Attaqva* in 65:10.[553] This reads in the Arabic original as,

يا ايها النبى اذا طلقتم النسا فطلقوهن لعدتهن و احصوا العده واتقواالله ربكم لا تخرجوهن من بيوتهن ولايخرجن الا ياتين بفاحشة مبينة و تلک حدود الله و من يتعد حدودالله فقد ظلم نفس لا تدرى لعل الله يحدث بعد ذلک امرا[554]

Ahmed Ali translated this as,

> O Prophet when you divorce women, divorce them at their appointed period and calculate that period and "fear God," your Lord do not expel them from their houses nor should they go away themselves unless they are openly guilty of adultery there are the limits set by God anyone who exceeds the limits set by God, sin against his own self.[555]

Yusuf Ali translated the word *Attaqva* as "fear" in 65:1,

> O Prophet when ye do divorce women, divorce them at their prescribed periods, and count accurately their prescribed periods and "fear Allah" your Lord and them not out of their houses nor shall they leave, except in case they are guilty of some open lewdness those are limits set by Allah and any who transgresses the limits of Allah does verily wrong his own soul thou knowest not if perchance Allah will bring about thereafter some new situation.[556]

Khalifa translated the word as "reverence" in his new printing.

> O you Prophet when you people divorce the women you shall measure such an interim precisely you shall "reverence" God your Lord do not evict them from their homes, nor shall you make life miserable for them to force

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553. Qur'an 65.

554. Ibid., 65:1.

555. Ahmed Ali, *Al-Qur'an* (65:1).

556. Ali, *Glorious Qur'an* (60:1).

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them to leave on their own unless they commit a proven adultery these are God's law anyone who transgresses God's laws commits an injustice against himself.[557]

The word *Yattaq* appears in 65:2 in Arabic as,

...يومن باللهواليوم آخر و من يتق الله يجعل لهمخرجآ...[558]

The word appears in 65:5 in Arabic as,

ذلک امر الله انزله اليکم و من يتق الله...[559]

The word *F-Attaqva* appears in 65:10 in Arabic as

اعد الله لهم عذابآ شديدآ فاتقواالله يا الوالالباب...[560]

As is common, Ahmed Ali and Yusuf Ali translated it as "fear" and Khalifa translated it as "reverence."

My translation is that in this verse God is speaking to the Prophet (Pbuh) about divorce. God tells the Prophet that what He teaches the Prophet about divorce will serve as the role model for divorce in future. This was unheard of at the time. The teaching included the idea that all men must observe *Attaqva* God during the process of divorce. In this verse the *Attaqva* is the one who divorces his wife in accordance with God's law. For example, the woman must be given time if they are pregnant and the man must support his children and give them a house. In the second verse *Yattaq* refers to the woman who is not pregnant. The couple must try to reconcile in an equitable way in front of two witnesses.

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557. Khalifa, *Qur'an: Final Testament* (65:1).

558. Qur'an 65:2.

559. Ibid. 65:5.

560. Ibid. 65:10.

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Then, if they are irreconcilable, the woman must be allowed to go free. In the fifth verse the word *Yattaq* refers to obeying God in the divorce of the woman who is pregnant. When the woman is pregnant the man must not make the woman leave after the birth of the child and make the mother and child homeless. In summary, if thses laws are obeyed unconditionally, then the person who obeys is wise, or *Yattaq*.[561]

Chapter Sixty-eight: Al-Qalam القلم *or "Pen"*

In 68:34 Ahmed Ali and Khalifa[562] translated the word *Muttaqeen* as "fear" and "righteous." Here is the original Arabic,

ان للمتقين عند ربهم جنات النعيم[563]

My understanding is that *Muttaqeen* want to be with God and wherever they are it is like a garden with peace.[564]

Chapter Sixty-nine: Al-Haaqqah الحاقه *"The Reality, or, Incontestable, the Concrete," or "Sure Reality"*

In 69:48 the word *Muttaqeen* appears once:

و انه لتذكرة للمتقين[565]

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561. Ibid. 65:1, 2, 5, 10.

562. Ahmed Ali , *Al-Qur'an* (68:34); also, Khalifa, *Qur'an: Final Testament* (68:34).

563. Ibid. 34 آية 68 قرآن كريم سورة, 68: 34

564. Ibid. 68:34.

565. Ibid. 48 آية 69 قرآن كريم سورة, 69: 48

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Khalifa translated the word *Muttaqeen* as "righteous." Yusuf Ali and Ahmed Ali translated the word "fear God."[566] My translation for the word *Muttaqeen* here is one who has the awareness that God is the architect of the Qur'an and that no one can change that.

Chapter Seventy-three: Al-Muzzammil, المزمل *"Cloaked, or Folded in Garment, or Enwrapped, or Cloaked"*

In 73:17, the word *Tattaqoon* is used once and appears in Arabic as,

فكيف تتقون ان كفرتم يوماً يجعل الولدان ششيباً [567]

The word *Tattaqoon*, here تتقون was skipped and not translated by Rashad Khalifa:

> If you disbelieve, how can you evade a day so terrible that it makes the infants gray-haired?[568]

Ahmed Ali translated the word *Tattaqoon* as "disbelieve."[569] Yusuf Ali translated the word as "deny." [570] I translate the Arabic word *Tattaqoon* in this verse as applying to the one who has strong faith in the Creator, only

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566. Ibid.

567. قرآن كريم سورة 73 آية 17, 73: 17

568. Khalifa, *Qur'an: Final Testament* (73:17).

569. Ahmed Ali, *Al-Qur'an* (73:17).

570. Ali, *Glorious Qur'an* (73:17).

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Allah. This is a comparison between *Tattaqoon* and disbelievers; these people are opposites.[571]

Chapter Seventy-four: Al-Muddath-thir, المدثر *"The Hidden Secret, or Enfolded, or One Wrapped Up"*

The word *Al-Taqva* is used once in 74:56 in this chapter, and reads in Arabic,

و ما يذكرون الآ ان يشآءَاللهُ هو اهل التقوى واهل المغفرة[572]

English translators commonly translate the word as "righteousness" and "feared." Khalifa's translation reads,

> They cannot take "heed" against God's will He is the source of "righteousness"; He is the source of forgiveness.[573]

Ahmed Ali translated,

> But they will not "remember" except as God wills, He is worthy to be "feared," and He is worthy of forgiving.[574]

The third translator is Yusuf Ali,

> Let any who will, keep it in remembrance except as Allah wills he is the Lord of "righteousness" and the Lord of forgiveness.[575]

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571. Qur'an 73:17.

572. قرآن كريم سورة 74 آية 56, 74:56

573. Khalifa, *Qur'an: Final Testament* (74:56).

574. Ahmed Ali, *Al-Qur'an* (74:56).

575. Ali, *Glorious Qur'an* (74:56).

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Chapter Fifty-nine: Al-Mursalaat المرسلات *"Dispatched, or Emissaries, or Those Sent Forth"*

The word *Muttaqeen* is used once in 77:41 و read in Arabic original as,

ان المتقين فى ظلال و عيون[576]

This word is commonly translated as "fear" or "righteous." I translate the word as "relaxed people" because they know that creation is self-sufficient.

Chapter Seventy-eight: Al-Naba, النبا *"The Event, or Announcement, or the Great News"*

78:31 mentions the word *Muttaqeen*, in the original Arabic,

ان للمتقين مفازا[577]

English translators commonly translate this as "righteous" or "fear." Khalifa translated,

The righteous have deserved the reward.[578]

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576. قرآن كريم سورة 77 آية 41, 77:41

577. قرآن كريم سورة 73 آية 17

578. Khalifa, *Qur'an: Final Testament* (78:31).

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Chapter Ninety-one: Al-Shams, الشمس *"The Sun,"*

In this chapter the word *Taqvaha*, in 91:8, reads in original Arabic,

فالهمها فجورها و تقونها[579]

The word *Taqvaha* is translated by some translators other than the common translation as "righteous" or "fear" of change; Khalifa translated it as "good,"[580] and Yusuf Ali translated it as "right."[581] Ahmed Ali used the common translation of "fear" in one publication, but as "intrinsic" in another.[582] I translate the word as "successful person," as the success of universe constellation, no flow.

Chapter Ninety-two: Al- Layl, "The Night"

Two cognates *Ettqa,* and *Al-Attqa*, appear in 92:5 and 95:17; in Arabic it reads *Ettqa*,

فاما من اعطى و اتقى[583]

The word *Al-Attqa*, reads in Arabic verse as,

و سيجنبها الاتقى[584]

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579. قرآن كريم سورة 91 آية 8, 91:8

580. Khalifa, *Qur'an: Final Testament* (91:8).

581. Ali, *Glorious Qur'an* (91:8).

582. Ahmed Ali, *Al-Qur'an* (91:8).

583. قرآن كريم سورة 92 آية 5, 92:5

584. قرآن كريم سورة 92 آية 17, 92:17

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Khalifa translated both words as "righteousness" and "righteous"[585]; Yusuf Ali translated the first word as "fear" and the second as "devoted to Allah"[586]; Ahmed Ali translated both words as "fear."[587] All the chapter titles are relevant to the subject of the chapters. As a result, the word *Muttaqeen* and the cognates such as *Ettqa,* and *Al-Attqa,* in this chapter "night," have an important role for the deep meaning. I translate the word *Ettqa*, as "charitable, just," and *Al-Attqa* as an understanding of avoiding unnecessary denial of Allah.

Chapter Ninety-six: Al-Alaq, العلق *"The Embryo," or "The Clot" or "Proclaim," or "Read," and "Iqraa"*

This is the last chapter in the Qur'an. The cognate of the word *Muttaqeen* appears and it is important to mention that. This chapter is the very first Revelation the Prophet Pbuh remembered and told to the people. In 96:12 the word *Ttaqva* appears:

او امر بالتقوى.[588]

Khalifa translated,

> Or advocate righteousness.[589]

Ahmed Ali translated the same verse in English as,

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585. Khalifa, *Qur'an: Final Testament* (92:5, 17).

586. Abdullah Yusuf Ali, *Holy Qur'an: Text* (92:5, 17).

587. Ahmed Ali, *Al-Qur'an* (92:5, 17).

588. قرآن كريم سورة 96 آية 12, 96:12

589. Khalifa, *Qur'an: Last Testament* (96:12).

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Or had enjoined piety...[590]

So Khalif'a translation of *Ttaqva* here was "righteousness," as was Yusuf Ali's; Ahmed Ali translated it as "piety," as is commonly done.[591] I understand the use of the word in this particular passage is related to *Rruh,* ,الروح a word that is translated into English as "spirit" or "revelation" but whose true meaning is broader and deeper than either of those words.[592] *Rruh* is rarely mentioned in the Qur'an and is more related to the words *command,* or *spirit,* pointing towards a relationship between *Ttaqva* and *Rruh;* I will discuss this further in my conclusion.

Muttaqeen, Ttaqva, and Rruh

In this chapter I have explored the Arabic word *Muttaqeen,* its root *Waq,* and its cognates, to gain a deeper understanding of who the *Muttaqeen* are in the Qur'an. The translations of the word and its cognates have traditionally centered primarily on three words: "righteous," "fear," and "piety," which could apply mostly to Tt*aqva*.[593]

The translators have narrowed the definition of this complex word *Muttaqeen*, to a set of emotions and actions that define how one should live wisely, more with mind than with emotion and religious feeling. This

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590. Ahmed Ali, *Al-Qur'an* (96:12).

591. Ahmed Ali, *Al-Qur'an;* Khalifa, *Quran: Final Testament;* and Abdullah Yusuf Ali, *Holy Qur'an.*

592. Qur'an 17:85.

593. English translations are: to safeguard, to guard, to preserve, to something, to take care, to protect, to beware, to be wary, to fear God, and etc.

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narrowing of translation has affected how individuals all over the world read the Qur'an and have come to define *Muttaqeen.*

My intense exploration of the word *Muttaqeen* and its cognates through the Qur'an from the first verse to the last gradually points the reader to a better understanding of who the *Muttaqeen* are to whom the Qur'an addressed. This is discovered in a relationship between the word *Ttaqva* and the word *Rruh*. It is important to remember that *Waq* is the root and *Ttaqva* is the most used in the Qur'an for *Muttaqeen* and all the cognates. The unfolding of the relationship of *Muttaqeen* to *Rruh* begins in 17:85, in which God is telling the Prophet (Pbuh), if people ask him about the *Rruh* tell them it is from the command of your Lord that only that minute bit of information was given to a few people about *Rruh*.[594] It recalled in 2:2 that the *Muttaqeen* are the people to whom the Qur'an was sent. In 96:12, *Attaqva* appears for the last in the Qur'an:

او امر بالتقوى [595]

Khalifa translated this into English:

Or advocate *Ttaqva* (righteousness).[596]

There are a variety of translations for the Arabic word *amr* (command) in Arabic, (أمر) (advocate- enjoined- enjoins- to order- command). If the three

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594. Ibid.

595. قرآن كريم سورة 96 آية

596. Khalifa, *Qur'an: Last Testament* (96:12).

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verses in three chapters above are examined side by side, an important link is found.[597] You will read in original Arabic,

و يسئلونک عن الروح. قل: الروح من آمر ربی، و ما امتیتم من العلم الا قلیلا.[598]

Khalifa translated:

> They ask you about revelation. Say, "The revelation comes from my Lord, the Knowledge given to you is minute"...[599]

Recall that 17:85 explains that only a minute amount information about *Rruh* is given to a few people. Yusuf Ali translated the word *Rruh* as "spirit." It must be remembered, however, that the term *spirit* comes from a non-Arabic context of Christianity; it is not really appropriate as a translation of *Rruh.* Rashad Khalifa translated *Rruh* differently in 17:85, 97:4 as "revelation."

However, in looking at the Arabic and the context, it is clear that the more accurate translation for *Rruh* here is "command from your Lord." Evidence for this is found, for example, in 96:12, where the cognate for Muttaqeen, *Ttaqva,* only makes sense as "command."

In 96:1-19 as the first Revelation and the last chapter the cognate of *Muttaqeen* is in the Arabic,

بسم اللة الرحمن الرحیم
اقرأ باسم ربک الذی خلق
خلق الانسان من علق
اقرأ و ربک الاکرم
الذی علم بالقلم
علم الانسان ما لم یعلم

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597. 17:85, 96:12, and 97:4.

598. قرآن کریم سورة 17 آیة 85

599. Khalifa, *Qur'an: Last Testament* (17:85).

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كلا ان الانسان ليطغى
ان راه استغنى
ان الى ربک الرجعى
ارءيت الذى ينهى
عبدا اذا صلى ارءيت ان كان على الهدى
اوامر بالتقوى
ارءيت ان كذب و تولى
الم يعلم بان اللة يرى
كلا لين لم ينته ه لنسفعا بالناصية
ناصية كاذبة خاطئة
فليدع ناديه
سندع الربانية
كلا لا تطعه و اسجد و اقترب.[600]

In English translated as,

> Read in the name of your Lord who created man from an embryo; Read, for your Lord is most beneficent Who taught by the pen, Taught man what he did not know. Yet man is rebellious, for the thinks he is sufficient in himself. Surely you're returning is to your Lord. Have you seen Him Who restrains? A votary when he turns to his devotions? you thought, if he had been on guidance? Or had enjoined B Al-Attaqva "Piety."[601]
>
> Have you thought that if he denies and turns away? Does he not know that God sees? And yet indeed if he does not desist We shall drag him by forelock So let him call his associates Beware! Do not obey him, but bow in adoration and Draw near.[602]

Regarding Chapter Ninety-six, Yusuf Ali, in a footnote of his translation of Qur'an, writes,

> Allah (God) teaches us new knowledge at every given moment. Individuals learn more and more day by day; nations and humanity at large learn fresh knowledge at

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600. Qur'an 96:1-19.

601. As discussed previously, Yusuf Ali, Rashad Khalifa, and others translated *Attaqva* as "righteousness," a word that reflects a Christian, rather than an Islamic, orientation.

602. Ahmed Ali, *Al-Qur'an* (96:1-19).

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every stage. This is even more noticeable and important in the spiritual world.[603]

The knowledge, as Yusuf Ali explained, for part of Chapter Ninety-six, is crucial for accepting a new learning. In 17:84,

say: Each one acts according to his lord disposition...

The above verse is before "They ask you about *Rruh* (Spirit or revelation)" and the Qur'an said it means "command of God" and adds "there is a little knowledge about it."[604] In 96:12, many translators translated the word *amara* (command) "advocate" *Attaqva* "righteousness." As a result we can imply the command to Muslims is that it is better to be with *Attaqva*, which is the cognate of *Muttaqeen,* who are the people who received the Qur'an. Thus the two words are linked as the command of Lord. This link between *Rruh* and Attaqva is the sacred marriage; it could be the same with the word *Muttaqeen* and cognates. If you combine all the information about the cognates of the *Muttaqeen* brought together in this chapter, they can be seen as links in a chain. Individuals who center their lives around characteristics ascribed by the cognates are *Muttaqeen.* The material of this chain is *Attaqva. Attaqva* are those who are receptors for acceptance of *Rruh* (command from your Lord). Thus the *Muttaqeen* are those who, beyond the characteristics described by the cognates, have at their core *Rruh,* which is most closely a complex word understood in English as spirit; it is a way of being. Again, I point to the nongendered nature of the

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603. Yusuf Ali, *Holy Qur'an: Text,* note 6207.

604. Ahmed Ali, *Al-Qur'an* (17:84-85).

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Muttaqeen, to whom the Qur'an is addressed. In my research, or (*tahqiq)*, I visualized a wide range of meaning. For example, Chittick says,

> The root of the word "*Taqwa"* has two interwoven senses...[605]

And he continued,

> That *Taqwa* is a human quality established in relationship to God is clear...whether or not God is mentioned in the immediate context...[606]

Frequency of the Term *Muttaqeen* in the Qur'an

As I have been demonstrating throughout this dissertation, the word *Muttaqeen* and its cognates have multiple layers of meaning; they refer to a way of life and to a variety of characteristics and qualities that characterize those who follow the Word of God (Allah). This complexity opens these terms to both mistranslation and personal interpretation, which has led to significant misunderstanding of both the words and of Islam itself.

To give an overview of the actual usage of these terms in the original Arabic given by God to the Prophet (Pbuh), and to allow readers to examine the text for themselves, I have created Table 1, Appendix D, and Table 5 (Appendix E). Table 1 gives the instances of where *Muttaqeen* only appears. Appendix D (Ten Opuses of Al-Ttaqa [Al-Ttqva and its Cognates]) shows the Arabic root of *Al-Taqva,* its cognates, and meanings as they appear throughout the Qur'an. These include,

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605. Chittick, *Faith and Practice,* 12.

606. Ibid.

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Table 1

Frequency of the Word Muttaqeen *in the Qur'an*

CHAPTER	VERSES
2	2, 180, 241
3	76, 133, 138
5	27, 46
7	128
8	34
9	4, 7, 36, 44, 123
11	49
13	35
15	45
16	31
19	85
24	34
25	15, 74
26	90
28	83
38	28, 49
39	33, 57
43	5, 67
45	19
47	15
50	31
51	15
52	17
54	54
68	35
69	48
77	41
78	31

(Table created by author.)

Tattaqoon, Attaqoon, Attaqva, Yattaqoon, Ettqa, Ettaq, Llttaqva, Yattaq, Lyattaqe, and *Llmuttaqeen*. The related groups of words are found throughout the Holy Qur'an. When I counted I found they occurred 170 times. The Arabic root of *Muttaqeen* is *Al-Taqva,* which appears in the

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table with the other cognates. Table 5 captures the location of each instance of the 42 used of *Muttaqeen* and its cognates, where it occurs in the Qur'an, and the original Arabic.

After studying all of these instances and uses of these words, several things are clear. One is that it is difficult to define these words simply because their meanings are multivalent; another is that they refer to human qualities characterizing the human relationship to God, whether or not God is mentioned in the immediate context.

Translators who have focused, for example, on gender, whether intentionally or not, are missing the larger picture of the signifcance of Muttaqeen as referring to any person—of any gender or faith—who strives to follow the Word of God. Such a true understanding can lead not only to personal and individual spiritual growth, but also to greater compassion and peace in a collective, global sense. Thus, attention to very accurate translation is critical. By examining the context of the instances of *Mutaqeen* in Table 1 (especially as this contrasts to the use of cognates in Table 5 [Appendix E], it can be seen that when *Muttaqeen* is used on its own, it has a very specific meaning. Unfortunately, not all translators seem to have realized this.

The following section discusses some examples of common translations, and mistranslations, that have led to misunderstanding.

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Common Translations—and Mistranslations—of *Muttaqeen* and Cognates

As mentioned earlier, *Muttaqeen* and its cognates often are translated from the Arabic to English and other languages based on traditional Biblical translations that may not always be the most appropriate, since these meanings are taken from very different cultural and religious contexts. Common translations in this category include "righteous," "fear," "those," "God-fearing," "pious," "right course," and "act aright." For example, in 2:241, Khalifa used "righteous":

> The divorcees also shall be provided for, equitably. This is a duty upon the *Muttaqeen* (righteous).[607]

But Abdullah Yusuf Ali used "fear," and Ahmed Ali used "those."[608] Abdullah Yusuf Ali and Rashad Khalifa translated the word *Muttaqeen* as "righteous"; Ahmed Ali translated the same word "God-fearing and pious."

In 3:76 *Muttaqeen* appears again,

> Indeed, those who fulfill their obligations and Attaqa (lead a righteous) life, God loves the Muttaqeen (righteous).[609]

Ahmed Ali translated the *Muttaqeen* as "right course"; Abdullah Yusuf Ali translated the same word as "act aright"; and Rashad Khalifa translated it as "righteous."[610] It can be seen that even the most apparently "simple" translations can vary.

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607. Qur'an 2:241.

608. Ibid. 2:2

609. Ibid. 3:76.

610. Please see Chapter Three of this dissertation for details

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Another example of how important it is to be extremely careful in translating words and phrases in the Qur'an concerns the word *Taqwa.* In the Qur'an 20:10 in the original Arabic it says:

و يقولون لولآ أنزل عليه آية'' من ربه فقل إنما الغيب للهٔ فانتظروا إنى معكم من المنتظرين.[611]

The translation is,

> They said, "Why has not a miracle come down to him from his Lord?" Say, "only God knows the future. Therefore, wait, and I will wait along with you."[612]

As discussed earlier, often one or two specific meanings, attributed to a certain cognate of *Muttaqeen,* are emphasized without putting into context the essence of the complex, multilayered concept. This has happened with the cognate *Taqwa,* which has variously been translated as "believing," "devout," "true," "patient," "men," or "women." For example, 39:45 in the Arabic reads,

ذُ كرَ اللهٔ وَحدَهُ...[613]

Yusuf Ali and Amira Zrein Matraji translated the word اللهٔ وحده as, "God, the one and only"; Ahmed Ali as, "God alone"; Marmaduke Pickthall as, "Allah alone." The expressions in Arabic for "God alone," and "God, the one and only" are different and carry different meanings. It appears that some of the translators did not pay close attention to this. As a result of such inaccurate translations, many sects used statements that did not actually

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611. Qur'an 10:20.

612. Qur'an 10:20.

613. Qur'an 39:45.

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appear in the Arabic Qur'an itself to support interpretations and positions that unintentionally distorted the exact meaning and truth of God's word delivered by the Prophet (Pbuh)..

To translate this inaccurately is to contradict the truth and uniqueness of the Qur'an. In this particular example, incorrectly translating the word "one" in the above quote contradicts the fact that in Qur'anic Arabic, each letter corresponds to particular numbers. Now, while we do not completely comprehend the significance of the mathematical underpinnings of the Holy Book, the letter/number correspondence is clear (see Appendix C, Science in the Qur'an). Further, Table 2 (Geometrical Values of Arabic Alphabet) shows the way in which letters were used for numbers, and Table 3 (Numerical Equivalent of Arabic Letters) shows the number associated with each Arabic letter.

Table 2

Geometrical Values of Arabic Alphabet

Wahid - One

The numbers as we know them today did not exist at the time of the Revelations of the Qur'an. The following system was used.

الف = 1 ، ب = 2 ، ج = 3 ، د = 4

ه = 5 ، و = 6 ، ز = 7، ح = 8

ط = 9 ، ى = 20 ، ل = 30 ،

م = 40 ، ن = 50 ، س = 60 ، ع = 70 ، ف = 80، ص = 90 ،ق = 100 ،ر =

200 ،ش = 300 ،ت = 400 ، ث = 500 ، خ = 600 ،

ذ = 700 ، ض = 800 ، ظ = 900 ، غ = 1000

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Table 3

Numerical Equivalent of Arabic Letters

English	Original Pronunciation	Arabic and Persian	Numbers
A	Alif	الف	1
B	Ba	ب	2
J	Jim	ج	3
D	Dal	د	4
H	He	ه	5
W	Wau	و	6
Z	Za	ز	7
H	Ha	ح	8
T	Ta	ت	9
Y	Ya	ى	10
K	Kaf	ک	20
L	Lam	ل	30
M	Mem	م	40
N	Noon	ن	50
S	Sin	س	60
-	Ain	ع	70
F	Fe	ف	80
S	Sad	ص	90
Q	Qaf	ق	100
R	Re	ر	200
Sh	Shin	ش	300
T	Tha	ط	400
S	Sad	ص	500
Kh	Kaf	ک	600
Z	Zal	ذ	700
Z	Zad	ض	800
Z	Za	ظ	900
-	Ghain	غ	1000

Closing

What all of this detail—Tables 1, 2, 3, 4 and 5—points to is the importance of accurately translating the text of Qur'an; such accuracy is doubly important for this particular document because of the impact its words have on many Muslims—and non-Muslims—worldwide.

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The material in this chapter supports an accurate translation of who the Muttaqeen are, providing evidence that in referring to the Muttaqeen, the Qur'an does not distinguish between men and women. There is a world of difference between women or men with Taqwa and the people to whom the Qur'an was addressed. As the term *Muttaqeen* is used in the original Arabic Qur'an, it has nothing to do with holding women to in different standards.

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CHAPTER 5: DISCUSSION AND CONCLUSION

This dissertation undertook a close reading of word *Muttaqeen* and its cognates in the Qur'an in order to unfold their most accurate meaning and in the process identify the people those terms refer to. The central finding is that the *Muttaqeen* and the concepts associated with it, refer to a way of being in the world, and to those—of any gender or religion—who follow the principles put forward in the Qur'an. The study also examined how inaccurate translations, the inclusion of unauthorized Hadiths (by those other than the Prophet himself), and sociocultural beliefs during the time when the Prophet lived all contributed to an inaccurate—and sometimes harmful—understanding of the identity of the Muttaqeen.

Of most importance for this research, it was demonstrated that an accurate translation of *Muttaqeen,* to whom the Qur'an is addressed, reveals that no gender is specified in the term. According to the Prophet's own words, then, no gender is implied, which means that both women and men alike are the Muttaqeen.

To recap, 2:2 of the Qur'an, the key evidence in the Revelation statement *as it was written,* in original Arabic reads,

ذلک الکتب لا ریب فیه هدی للمتقین.[614]

This translated into English as,

> This scripture is infallible; a beacon for the *Muttaqeen* (people feel compelled to do).[615]

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614. قرآن کریم سُورة 2 آیة 2, 2:2

615. Qur'an 2:2.

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The Muttaqeen are simply those who strive to live, with all their heart, according to precepts in the Qur'an, which describes the Muttaqeen as non-judgmental, peaceful, and compassionate. Such a one who surrenders to the will of God could be anyone, regardless of language, nationality, or religion. The important aspect of being Muttaqeen has to do with practicing love, not whether one is male or female. As the original Arabic Qur'an, 2:62 and 5:69, read:

ان الذين آمنوا و الذين هادوا و النصرى والصبئن من ؛امن باللة و
اليوم الآخر و عمل صالحاً فلهم آجرهم عند ربهم ولا خوفٌ و لا هم
يحزنون.[616]

This translated as:

> Surely, those who believe, those who are Jewish, the Christians, and *Sabean* (convert); anyone who believes in God, and believes in the last day, and leads a righteous life, will receive their recompense from their Lord, they have nothing to fear, nor will they grieve.[617]

Inaccurate translations have created tragic misunderstanding of the Islamic religion—by both Muslims and non-Muslims worldwide—and have led to the abuse of women.

It is hoped that a more accurate understanding of what the Prophet (Pbuh) actually said will contribute to improving this situation.

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616. 69 آية 5 و سورة 62 آية 2 قرآن كريم سورة, 2: 62 and 5: 69

617. Khalifa, *Qur'an: Last Testament* (2:62 and 5:69).

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Delimitations and Limitations of the Study

Perhaps the most significant delimitation of the current study is that, although I have studied many of the Islamic tafsirs,[618] and they have informed my work, I have limited this dissertation to focus on various translations relating to the concept of Muttaqeen.

One possible limitation of the study was that my conception of my leadership role (*Ejtehad)* in assisting individuals and groups with Islamic practice has been controversial. Another possible limitation was my own position as a Muslim person studying Islam. I worked diligently to prevent bias from creeping into my scholarship.

Significance and Application of Findings

The primary question of the study was, Who are the *Muttaqeen* and how have various definitions of *Muttaqeen* affected the lives of Muslims in general and Muslim women in particular?

An accurate understanding of who the Muttaqeen are is of great importance, especially to Islamic women who have been systematically

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618. Among the tafsirs I have reviewed in depth are Muhammad Al-Ghazali's *Step toward Tafsir by the Subject in the Quran* (2 vols.), trans. Muhammadi Ali Asghar (Tehran: Office of Islamic Publications,1995); Amin's *Tafsir Makhzan Al-Erfan in the wisdom of the Quran* (15 vols.) (Isfahan, Iran: Dar Al- Kitab Al-Islamiyyah Publishers, 1960); Sid Muhammad Bagher Hujjati, and Shirazi Bazar's, *Tafsir Kashf Abdulkarim* (tafsir and translation) [5 vols, 3rd ed.], Tehran: Islamic Publications of Iran, 1984); Nasser Makarem Shirazi's, *Tafsir Nemoneh* (tafsir and translation, 25 vols.) (Tehran: Dar Al-Kitab Al-Islamiyyah Publishers, 1974); Master Tabatabaii Allameh's, *Tafsir Al-mizan* (40 vols.) (Qum, Iran: Islamic Brotherhood Publication, 1921); Zayn Al-Abedin Rahnama's *Quran Majid* (tafsir and translation, 10th ed., 4 vols) (Tehran: Kayhan Publications, 1970); Muhammad Al-Jarir Tabari's *Tafsir,* trans. Yaghmaii Habib (7 vols., gathered during the ninth century) (Tehran: University of Tehran, 1976).

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excluded from practices such as driving, having a birth certificate, traveling without the permission of a male relative, wearing a veil, etc. The current study found no basis in the Qur'an for the ongoing restrictions placed on and discrimination directed against women in Islam. For example, what the Qur'an actually says about clothing requirements is found in the term *Attaqva,* which it will be recalled is a root for *Muttaqeen* and all its cognates. As discussed earlier, this term suggests that the best "clothing" for men and women is the same: one should "wear" a life of *Ttaqva* (righteousness with peace, compassion, and love).

One significant aspect of this study is that, for the first time to my knowledge, it completed a close examination of the characteristics of the *Muttaqeen* in the original Arabic Qur'an and a variety of translations by looking at each instance of the term and its cognates. The finding of this research is that the term *Muttaqeen* refers not to one gender or the other, but to any individuals who have the attribution of understanding the revelation (the Qur'an). The Prophet's important mission was to deliver the whole Qur'an, and the Arabic word "الاميئن translated into English is "Gentile," not "illiterate." It is in Arabic original Qur'an and reads,

فان هاجوک فقل أسلمت وجهی للہ و من اتبعن و قل للذین أوتواالکتب
و" الامیئن" نأسلمتم فان أسلموأ فقد آهتدوا و ان تولوا فانما علیک البالغ
و اللہ بصیر بالعباد.[619]

Translated in English,

> If they argue with you, then say, "I have simply submitted to God; and those who follow me." And say to the follower of previous scriptures, as well as "gentiles" have you submitted? If they submit,

619. 20 آية 3 سورة قرآن كريم, 3:20

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> then they are guided; but if they turn away, then your sole mission is to deliver the message. God is seer of His true servants.[620]

This verse never became a role model for the Prophet's (Pbuh) followers, and this fact has had far-reaching implications, especially for Muslim women. As result, women in Islam currently find themselves in the world's fastest growing religion. The daily lives of women in Islamic cultures vary radically from country to country. In older countries these women are at risk due to the application of Hadiths that actually contradict the Qur'an. Contrary to the Prophet, who had mercy for believers,[621] people who call themselves or each other "the Islamic leaders, Imams, or Muftis," show mercy to no one. They do not wait for God's judgment, but make judgments themselves if they believe someone has sinned (e.g., so called "honor killings" in countries that are the friends of "modern" countries).

The Qur'an itself proves that the *Muttaqeen* are people—regardless of their past religious tradition or gender—who understand the Book. But up to now, the important message the Sender of the Qur'an intended to help Muslims in living good lives has not been as effective as it should, especially for women.

Why is the word *Muttaqeen* in the Holy Qur'an important? The answer is found in the Qur'an itself. The Qur'an is characterized by a unique message never found in any other book. This unique message is inherent in each element of its words, verses, and chapters; it is a

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620. Khalifa, *Qur'an: Final Testament* (3:20).

621. Qur'an 9:138.

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message addressed to the *Muttaqeen*. Thus, the slightest mistranslation or misinterpretation of this comprehensive and complex word, or of the Qur'an's text or physical arrangement, can result in the communication of a different Islam than intended by God, who inspired the Prophet (Pbuh).

Application of the Findings

One application of the findings of this study is that previous translations of scholars about *Muttaqeen,* the cognates, and women, should be revised in the light of their possible bias against women. Another application is to develop ways of educating readers of the Qur'an in understandings the possible problems and falsehoods that may be encounter in the various translations of the Qur'an. Another educational application would be developing literature and programs about the *Muttaqeen* and the characteristics of a life lived according to the teachings of the Qur'an about *Muttaqeen*. Another application is the development of educational programs to teach women in general, of all religions, and particularly women in Islam, about the leadership roles of women in early Islam (such as the Prophet's (Pbuh) wives, daughter, and granddaughter).

Final Remarks

This study was generated by my own profound experience of being a Muslim woman, and of being a scholar of the Qur'an. The difficulties in

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reconciling their roles, led me to question the real "sense" of who were the *Muttaqeen*.

This in turn led to my forty-five year study of the Qur'an. It has been a privilege during this time to learn about the true nature of the *Muttaqeen.* In all my work it has been my intention to honor those who are *Muttaqeen,* not to hurt others. It is my hope that this work will help to develop new solutions to the old problem of discrimination against Muslims in general and Muslim women in particular, and lead to more peaceful relationships. A clear understanding of the scope and depth of what it means to be *Muttaqeen* is essential as human beings move forward spiritually to support the rights of all people to live with compassion and peace.

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APPENDIX A—GENEALOGY FROM ABRAHAM TO MUHAMMAD

Note that although, as previously mentioned, genealogies in pre-Islamic and early Islamic histories were calculated through the female line, they later came to be identified through the male (father-son).

1. Abraham
2. Ishmael *Ismail*
3. Kedar *Qaydar*
4. Adnan
5. Ma'add
6. Nizar
7. Mudar
8. Ilyas
9. Mudrikah
10. Khuzaimah
11. Kinanah
12. Al-Nadr
13. Malik
14. Quraysh *Fihr*
15. Ghalib
16. Lu'ayy
17. Ka'ab
18. Muttah
19. Kilab
20. Qusayy
21. Abd Manaf
22. Hashim
23. Abdul Muttalib
24. Abdullah
25. Mohammed

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APPENDIX B—DISCRIMINATION AGAINST WOMEN IN SELECTED RELIGIONS

After studying the Old and New testaments, the Avesta of Zoroastrian, the Qur'an, and the Aghdas, the holy book of Bahai, it is easy to understand the sources of prejudice against women.

Some sources of Hadiths came to Islam from other major religion such as Judaism, Zoroastrians, and Christianity. These rules were established with no support from the Qur'an and resulted in cruelty and abuse to women. However, today women are achieving advancement despite the religious restrictions placed upon them by these religions prohibitions, which may actually go against civil law. In some countries, that call themselves moderate, the question of the virginity of girls can be the cause of serious family quarrels. Yet there is no problem about whether or not men are virgins, and, indeed, they are often encouraged to have other women outside of marriage. Negative prohibitions against women are not limited to one or two countries but, unfortunately are found in many cultures. Many women are paying with their lives for laws made by men set down in books written centuries ago and never questioned. These rules have the goal and that is the suppressions and controlling of women.

One of the injunctions I studied is the role of women during menstruation. In all of these sources women are identified as unclean at

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the time of their menstruation and they are exiled from the house when they are divorced. This is unjust when compared with men who have no such prohibition. Menstruation is a natural function of the female body preparing for reproduction. There are many taboos associated with menstruation. These taboos limited the lives of women and women were prohibited from participating in many activities. For the Jews, "The Hebrew nomadic tribes dwelling in the eastern Mediterranean area before 1300 BC those who accepted Yahweh as their deity and about 1020 BC become a nation,"[623] women were prohibited at the time of their period from touching their religious book. It was forbidden in the Old Testament for women to participate in religion gatherings and from praying during menstruation; it states:

> When a woman has her monthly period, she remains unclean seven days. Anyone who touches her is unclean until evening. Anything on which she sits or lies during her monthly period are unclean. Anyone who touches her bed or anything on which she has sat must wash his clothes and take a bath and remains unclean until evening.[624]

Zoroastrianism, one of the oldest religions, which is also called the religion of Mazda, was founded in ancient Persia by the prophet Zoroaster (see my note 634). Their primary sacred books are called the Avesta and the *gathas* or psalms. They call their God *Ahura-Mazda* or Lord Ahura, who is custodian of the Asha and *Ahriman* (evil or devil). Upon death each person's soul will be judged at *pole* e-*sarat* or bridge of judgment. The

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623. L. Baum, and N. H. Dickey, *Funk and Wagnalls New Encyclopedia* (vol. 15) (Funk and Wagnalls. 1984), 54.

624. Old Testament, Leviticus 15:19.

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followers of *Ahura* will cross and be led to paradise, and the adherents of *Ahriman* will fall into hell. They also worship nature and fire.[625] In this religion, also, women are considered unclean during menstruation.

> They asked "Ahura-Mazda" (God) 'If there be in the house of a worshipper of Mazda a woman who has an issue of blood, either out of the ordinary course or at the usual period, what shall the worshippers of Mazda do? Ahura-Mazda answered: They shall clear the way of the wood there, both in growing trees and logs, they shall strew dry dust on the ground, and they shall erect a building there higher than the house by a half, or a third, or a fourth, or a fifth part, lest her look should fall upon fire in the daily life of a lay person one of the most common forms in which pollution is experienced is a woman's period of menstruation because of the dead matter within her and the loss of blood.[626]

In Persia about the time that the thirteen colonies of North America were gaining their independence, a cleric of Shii Islam, whose name was Shakho-Ahmad Ahsai (1743-1826 AD), founded the Shakhy-school of Islam. He prophesized to the world of Islam that *Qaim* of the Mahdi would come from the house of Shaky-school.[627] Ali-Muhammad Shirazi, a follower of the Shakhy-school, known as *Bab* which means "door" or "gate," started the pre-Bahai faith. Today these people are called *Babby,*

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625. L. Baum, and N. H. Dickey, *Funk and Wagnalls new encyclopedia* (vol. 28) (Funk and Wagnalls. 1984), 172-173.

626. *Avesta* (Holy Book of Zoroasticism), section on Persian mythology, 50-57.

627. H. M. Balyuzi, *Risality-I-Tis'a-'Ashariyyih* (The Bab from Shorah) (Oxford, England: George Ronald, 1932/1971), 13, 417.

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which means the followers of *Bab.*[628] Bahai also has rules for women during the period of menstruation:

> God has exempted women who are in their courses from obligatory prayer and fasting.[629]

This can be compared with the Qur'an, in which it says, "Women are hurt. It is harmful to women for intercourse until they rid of it."[630] Women are also discriminated against in marriage. In Jewish marriage law, suppose a man marries a girl and later he decides he doesn't want her so he makes up false charges against her, accusing her of not being a virgin when they were married. If it happens the girl's parents take the blood stained wedding sheet that prove the girl was a virgin, and they are to show it in court to the town leaders the girl's father might say to them "I gave my daughter to this man in marriage, and now he doesn't want her. He made up false accusations against my daughter, that she lost her virginity before married. But there is a sheet with her bloodstains on the wedding bed." Then the leaders beat him and there was a fine of one hundred pieces of silver coins payable to the girl's father, and 'she

> remain as her wife' and 'there will be forbidden for divorce between them' but if the father did not have any proof, they

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628. The followers of Ali Muhammad Shirazi (BAB) believed He was the Mahdi whom Muslims were waiting for. Eventually, years later, the Bahai faith was established. Their primary holy book is the Aghdas (or Aqdas).

629. Bahaullah, *The Kitab-i-Aqdas: The most holy book* (New Delhi: Bahai Publishing Trust, 1993).

630. Qur'an 2:222.

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> have to take their daughter back, 'later men in the city stoned her to death.'[631]

It took only the accusation of the husband to discredit the wife. Polygamy also appears in Jewish law,

> A man can marry with several wives. A man may split himself into many more parts, that is, he may marry as many women as he wishes.[632]

The Zoroastrians had their rules for marriage as well. Their prophet was married three times. He had two sons and three daughters from the first two wives. The Zoroastrian prophet is Zoroaster. His son-in-law was Jamaspa, who was the chief counselor of Vishtaspa, who was a wise man for the Zoroastrians as written in the book of Gathas. Also in the Gathas it is said that a man of high rank whose name was Frashaostra gave his daughter as the third wife to Zoroaster.[633]

In the Christian Bible, Saint Paul writes to the Corinthians in verses one and two:

> Yes, it is a good thing for a man not to touch a woman; yet to avoid immorality every man should have his wife, and every woman her husband. The wife does not have authority over her body...a wife must not be separated from her husband or if she has already left him she must remain unmarried.[634]

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631. Deuteronomy 12:13-22.

632. R. Biale, *Women and Jewish Law: An Exploration of Women's Issues in Halakhic Sources.* (New York: Schocken Books, 1984), 49.

633. Mary Boyce, *Zoroastrians.* n.d. (New York: Routledge and Kegan Paul). For more information on Zoroastrians, see Jalil Dwostkhah (trans.), *The Ancient Iranian Hymes and Text* (2 vols.) (Tehran: Morvaraid, 1991); F. Parsay, H. Ahi, and M. Taliqani, *Zan dar Iran Bastan* (*Women in Ancient Iran*) (Tehran: Sharikat-i Sahami, 1967); and Vesta Farkhosh Curtis, *Persian Myths* (Austin: University of Texas Press, 1993).

634. I Corinthians, 7:4-12.

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In other version of Bible have a law about unmarried men and women:

> A virgin woman (unmarried) concerns herself with the Lord's work because she wants to be dedicated both in body and spirit but a married woman concerns herself with worldly matters, because she wants to please her husband and as well for unmarried men.[635]

In Islamic marriage, polygamy is encouraged, especially to assist orphans.

In the Qur'an, Chapter Four, it says,

> If you deem it best for the orphans, you may marry their mothers, it could be two, three or four. If you fear lest you become unfair, then you shall be content with only one wife, or with what you already have. You can never be equitable in dealing with more than one wife, no matter how hard you try therefore, do not be so biased as to leave one of them hanging.[636]

The Bahai book of Aghdas says about marriage,

> God has prescribed matrimony unto you. Beware that ye take not unto your selves more wives than two. Who so contented himself with a single partner from among the maid servants of God, both he and she shall live in tranquility. As can be seen bigamy is not recommended but up to two spouses is permitted.[637]

Laws for divorce go back over 6,000 years. In Judaism, Zoroastrianism, Christianity, and Islam there are proscribed rules for divorce that are part of the daily life of individuals and can have a severe and negative impact on the lives of women.

On the laws for divorce in Deuteronomy, applied by both Judaism and Christianity, it is written:

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635. I Ephesians, 5:21-29.

636. Qur'an 4:2, 129.

637. Aghdas (Bahai Holy Book), 42(63).

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> Suppose a man marries a woman and later decides that he doesn't want her because he finds something about her that he doesn't like. Therefore he writes divorce papers, gives them to her and sends her away from his home then suppose she marries another man and he also decides that he doesn't want her so he also writes out divorce papers, give them to her and sends her away from his home the suppose she marries another man, also he decide that he doesn't want her so he also writes out divorce papers, gives them to her and sends her away from his home. On the other hand, suppose her second husband dies. In either case her first husband is not to marry her again; he is to consider her defiled if he married her, again. It would be offensive to the Lord. You are not to commit such a terrible sin in the land that the Lord your God is giving you.[638]

R. Bailey in the book, *Women and Jewish Law,* points out that according to the Torah many of the laws that apply to women differ greatly those applied Jewish men.[639]

In Leviticus, the Old Testament it is written, "A priest shall not marry a divorced woman but he can divorce his wife."[640]

Zoroastrian laws of divorce are found across several books, the Avesta, the Gathas and the Seven Chapters. In Avesta, it says, "A man can divorce a woman if it is proven she is Unfit."[641] It goes without saying that the decision as to the fitness of wife is highly subjective. The question must be asked who would make the decision about fitness.

> St. Matthew, in the Christian New Testament, writes of divorce, Anyone who divorces his wife must give her a written notice of divorce. Now I tell you if a man divorces his

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638. Deuteronomy 24:1-5.

639. Bailey, *Women and Jewish Law.*

640. Leviticus 21:7.

641. Avesta (Zoroastrian Holy Book).

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> wife for any cause other than unfaithfulness then he is guilty of making her commit adultery if she marries again and the man who marries her commits adultery also...[642]

Later in Matthew he records Jesus response to a question about Moses divorce law,

> Jesus said: Moses gave you permission to divorce your wives because you are so hard to teach but it was not like that at the time of creation. I tell you then that any man who divorces his wife for any cause other than her faithfulness, commits adultery if he marries some other woman.[643]

Luke, in his letter to the Corinthian writes about divorce,

> If a Christian man has a wife who is an unbeliever and she agrees to go on living with him he must not divorce her, and if a Christian woman is married to a man who is an unbeliever and he agrees to go living with her she must not divorce him.[644]

In Islam men still had the power of initiating divorce. Divorces for special circumstances wee considered. If a couple divorced for two times, they could not ordinarily marry a third time, but the couple could be remarried a third time if the wife had married someone else and had gotten divorced from him.[645]

This new law, in the Qur'an, was aimed at preventing men from divorcing their wives at will. If there is a divorce, the Qur'an provides that man must keep the ex-wife for the period of three menstruations to make sure the woman is not pregnant. If a divorced woman does not have a

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642. Matthew, 5:31-33.

643. Matthew, 19:8.

644. I Corinthians, 7:12-14.

645. Qur'an 2:230.

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place to live she may stay in the house have a home. For women in menopause, they need not stay after divorce. They are free to marry if they wish. In the divorce there shall be two equitable witnesses to monitor the agreement.[646]

It is difficult to find material pertaining to divorce in Bahai. In one place divorce is condemned. On the other hand if a husband does not return from a trip after a nine-month period the wife can take another husband.[647]

The Covering of the Hair and Women or *Hejab*

The mandated covering of the hair of women has existed in Judaism, Zoroastrianism, Christianity and Islamic world. While it may be said by men that the covering of women's hair is a sign that they are fragile and need protection, it is clear that the mandated covering of the head is a way of showing the submission of women to men.

Ancient Jewish women covered their head with a shawl and a special veil and sometimes the face was covered completely, as a sign of purity and modesty. If a woman's hair was shown it was considered a scandal. The source of veiling is traced to the book of Genesis.[648] "When

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646. Qur'an 65:1-4, and 2:226-232.

647. Aghdas (Bahai Holy Book), 150(67); 43(68).

648. A. J. Kolatch, *Jewish Book of Why* (New York: Penguin, 1986), 120-121.

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Rebecca saw Isaac...she took her scarf and covered her face."[649] In the Jewish Talmud it states that "covering of hair for women is the punishment for what Eve did."[650] Since the last part of the eighteenth century the wig replaced head covering for orthodox women. A *tichl* or scarf is a large handkerchief used by ultra orthodox married women to cover their shaven heads as a sign of modesty and chastity. Today ultra-orthodox married women cover their heads with a tichl rather than a *shaytl*, wig, to make them less appealing to the opposite sex. Wigs often make women more attractive, so then unmarried women should shave their heads and cover with shawl and *shaytl.*[651]

Deuteronomy advises that captive women are to shave their heads,

> When the Lord God gives you victory in battle and you take prisoners, you may see among them a beautiful woman that you like and want to marry. Take her to your home, where she will shave her head, cut her fingernails and change her clothes. She is to stay in your home and mourn for her parents for a month, after that, you may marry her. later if you no longer want her; you are to let her go free.[652]

Zoroastrian beliefs also have a law about covering the head. For Zoroastrian women covering the hair is mandatory but they are free to keep their faces uncovered. Mary Boyce, in Zoroastrians writes,

> Women in nineteenth century still kept their traditional place in the home, where they had a major part in maintaining the domestic rites of the faith, tending the hearth fire, scenting

649. Genesis 24:64-65.

650. Leviticus 21:7.

651. Kolatch, *Jewish Book of Why,* vol. 1, 121; vol. 2, 53.

652. Old Testament, Deuteronomy 21:10-14

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> the house with brazier and incense each evening in sunset, doing ritual cooking, in strict purity for family observances and training the children in their religious duties. In the later half of the century after the reformists had started girl's schools, women gradually began to take part in the public life of the community, and to attend what had previously been wholly male functions. Women prayed with head covers and bare foot indoors and outdoors.[653]

In the Qur'an it admonishes,

> Men and women control your vision and sight and guard your genital organ. This is better for them. Women shall cover their bosoms and beyond of their body except for their spouse. Their beauty should carry on with modesty even at the walking time.[654]

There is another section in the Qur'an about women guarding themselves against men who have "disease in their hearts" and admonishes that they should dress in such a way that they should be protected against humiliation by men,

> O prophet tell to your wives, daughters, and the believing women that they should dress up as decreed in law which, protect you from men with the disease in their heart. Don't persecute them.[655]

When considering the clothing that a person should wear, including the variety of head coverings, and veiling that women are required to wear it is well to consider at the same time a verse of the Qur'an that is part of the creation story. In one section the *Iblees* or Satan has duped Adam and his *zouj* or "other half." When they were duped God told them that the best

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653. Boyce quoted in Parsay, *Zan dar Iran Bastan* (no page number listed in certain books such as this that were printed after the 1979 revolution in Iran).

654. Qur'an 24:30-31.

655. Qur'an 33:59-60.

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clothing as far as God is concerned is *Al-Taqva.* In Arabic this passage reads,

يابنى آدم قد انزلنا عليكم لباساً يوارى سواتكم و ريشاً و لباس التقوى

ذلک خير؛ ذلک من ايات الله لعللهم يذكرون.[656]

Rashad Khalifa translated this as,

> O children of Adam, We have provided you with garments to cover your bodies, as well as, for luxury, but the best garment is the garment of *Al-Taqva* "righteousness,"[657] "Piety,"[658]
>
> These are some of God's signs that you may take heed. [659]

Thus the question of what one wear physically becomes irrelevant when one wears the garment of *Attaqva.* It will be remembered from the chapter on *Muttaqeen* that this word is the cognate of *Muttaqeen.*

Also, recall from the chapter seventeen that "*Rruh* is the command from the Lord, the Qur'an tell us in Arabic:

و يسئلونک عن الروح قل الروح من امر ربى و مآ اوتيتم من

علم إلا قليلا.[660]

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656. قرآن كريم سورة 7 آية 26, 7:26

657. Abdullah Yusuf Ali (*Holy Qur'an*) and Rashad Khalifa (*Qur'an: Final Testament)* translated the word as, "righteousness" 7:26.

658. Ahmed Ali translated the same word as "piety" 7:26.

659. Khalifa, *Qur'an: Final Testament* (7:26).

660. Qur'an 17:85.

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The English translation is, They ask you about الروح"the revelation,"[661] "spirit (of Inspiration),"[662] "the Spirit,"[663] "revelation,"[664] say, "the revelation comes from my Lord. The knowledge given to you is minute."[665]

Every translator translated الروحas the Qur'an or revelation. We are looking for *Muttaqeen* who the Qur'an or revelation addressed to them. In Chapter Ninety-six, verse 12 the word *B-Attaqva* comes in the verses as: "enjoined *B-Attaqva"* [666]او امر بالتقوى The etymology, to order someone to do something and command is to *B-Attaqva."*[667] A word which is the cognate of *Muttaqeen* who supposed to understand the revelation; could we translate *Muttaqeen* are the people who obey the command of God hundred percent? Or understand the Command of God regardless their gender. The covering one wears in life is the fruit of being *Muttaqeen.*

This appendix documents the themes of women's weaknesses' with a paradoxical twin theme of women as unclean and impure; an impurity that must be contained. These ideas pervaded all the religious discoursed to a lesser a greater degree. These themes and ideas

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661. Khalifa, *Qur'an: Final Testament* (17:85).

662. Abdullah Yusuf Ali, *Holy Qur'an* (17:85).

663. A. J. Arberry, *The Qur'an Interpreted* (London: Allen & Unwin, 1955-1971) (17:85).

664. Ahmed Ali, *Holy Qur'an* (17:85)

665. Qur'an 17:85.

666. Qur'an 96:12.

667. Qur'an 96:12.

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negatively impacted the lives of women. These dominated the Islamic books based on gender in the dark medieval centuries, and its formulation and changes caused different ideology in 'the Islam' in the Qur'an, which was the only source for the Prophet of Islam' teachings. Thus, the Old and New Testaments played a major role in today Islamic formulation. This disaster in Islamic scholarship started before the sixteenth century, when Europe and church were often at odds regarding theology, law, and political theory. Any state with a secular entity was critically examined. The Islamic Abbasid started the relations, the controversy Islamic theology, law, and the politic upon that non-secular system. The tradition became authentic by male superiority.

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APPENDIX C—SCIENCE IN THE QUR'AN

> The Qur'an appeal proved to wear well. What has challenged the old Arabs of Mecca and Medina carried perhaps as potent a challenge to the city merchants and craftsmen of the settled land from Nile to Oxus.[668]

Islam, which flourished through the seventh century throughout the world, changed the face of law and science. Marshall Hodgson wrote:

> The Muslim in ages past had an image of the world noticeably more balanced than that of the West Europeans maps. In certain Western history books labeled "the known world" represent, not the world as known in more advanced and cosmopolitan center, but as known to the literate public of Western Europe...In term, between the studies and their object which is not done in phrases like "Islamic studies" or "Islamic scholar" or "Chinese studies," equally used for studies by or about Muslims or Chinese.[669]

The Creation in the Qur'an, vs. History and Tradition' Mimesis

Almost every Islamic collection of books written after the Prophet were influenced by religions before Islam. In addition, the Qur'an also explained the Biblical. That is the answer to the questions of Muslims from Islamic exegesis, but this is not in the Qur'an? The past became the Images for exegesis.[670]

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668. Hodgson, *Classical Age,* 366.

669. Hodgson, *Classical Age,* 56.

670. Also see Clifford Geertz (author/ed.), "Religion as a Cultural System" in *Anthropological Approaches to the Study of Religion* (New York: Tavistock, 1966), 1-46.

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In this section I look at the science inherent in the Qur'an. If one reads between the lines here, the science contained in the Holy Book itself necessitates that any Hadiths that are not part of the Prophet's direct teaching be disregarded. Many Hadiths—which have been detrimental to women[671]—were created by individuals who did not understand the scientific aspects of the Qur'an.

Here I look very briefly at the extraordinary science[672] in the Qur'an over fourteen centuries ago that many have ignored. Perhaps a greater understanding of this science will allow Muslim men and women to ignore those Hadiths not authorized by the Prophet (Pbuh) that have caused much suffering. These Hadiths cannot possibly compete with the marvelous literary, scientific, historic, and artistic offerings of the Qur'an that gave a great potential to Arabic and many other languages and poetry; Arabic, Persian, or Farci. Turk, Indian thought, and philosophy has a new influence, even has great influence to the Western art, and science.

The spheres: Explanation of the nature in the Qur'an open door to realities of the universes and our planet Earth is ball shape with others such as Sun, Moon, and Stars are moving around the cause of that creates day and night, also season for the survivable creatures. An

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671. For example, see G. H. A. Junynboll, G. H. A. "Some isnad-analytical Methods Illustrated on the Basis of Several Woman-demeaning Sayings from Hadith Literature," *Al-Qantara* 10 (1989):343-384.

672. See Seyyed Hussein Nasr, *Science and Civilization in Islam* (Cambridge, MA: Harvard University Press, 1968); *Islamic Science: An Illustrated Study* (World of Islam Festival Trust, 1976); Y. Haddad, B. Haines, and E. Findly (eds)., "Islamic Education and Science" in *The Islamic Impact* (Syracuse, NY: Syracuse University Press, 1984).

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example from the Qur'an, Arabic for rolls is *yukawwir* is derived from *kurah* meaning ball.

خلق السموات والارض بالحق يكور اليل على النهار و يكور النهار على اليل
و سخر الشمس والقمر كل يجرى لاجل مسمى الا هو العزيز الغفار.[673]

Rashad Khalifa translated the verse as,

> Created the heavens and Earth truthfully rolls the night over the day and day rolls over night, committed the sun and moon, each running for finite period.[674]

This other verse from the Arabic Qur'an clarify that the earth is round by using the word *dahhaahaa* which translate in English as "Ostrich-egg" or "egg." In original Arabic as,

و الارض بعد ارض دحئهآ [675]

Rashad Khalifa translated in English as,

> Made the Earth as egg- shaped.[676]

Since the Earth is not exactly round, the specific reference to its shape is the verse above. Or in other place of the Qur'an is specifically telling a new about on Earth which is not standing still but is moving. In original Arabic reads as,

وترى الجبال تحسبهاجامدة وهى تمرمز السحابصنعاللهالذى اتقن كل شئ؛ انه
خبير بما تفعلون.[677]

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673. قرآن كريم سورة 39 آية 5

674. Khalifa, *Qur'an: Final Testament* (39:5).

675. قرآن كريم سورة 79 آية 30

676. Khalifa, *Qur'an: Final Testament* (79:30).

677. قرآن سورة 27 آية 88

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> When you at the mountains you think they are standing still nevertheless, they are moving with clouds.[678]

The above verse verifies which the Earth moves with everything on its spheres.

Before science found about the sources of lights is son and the radiate like a lamp are Moon and stars, Muslims learn from the Qur'an the Sun is the radiant; therefore, we could enjoy the light from the moon at night. And reads in Arabic,

> هو الذى جعل الشمس ضيآ؛ والقمر نوراً وقدره منازل لتعلموا عددالسنين و الحساب ما خلق اللهُ ذلک الا بالحق يفصل الايت لقوم يعلمون.[679]

Rashad Khalifa translated in English as,

> The One who rendered the sun radiant, and the moon a light... or a lamp and shining moon. Or the moon there in to be a light, and the sun to be a lamp.[680]

The proportion of oxygen diminishes as we climb towards the sky; this fact was discovered centuries after the Qur'an. Oxygen is important for birthing, but if you go in high altitude you will fill the lack of the oxygen. In the original Arabic as,

> ...يجعل صدره ضئفاً حرجاً كانما يصعد فى السمآ...[681]

Rashad Khalifa translated the verse as, "The chest intolerant, to straitened like the one whom climes."[682] In other cases science today is providing for

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678. Qur'an 27:88.

679. قرآن كريم سورة 10 آيات 5 – 25 و سورة 61 آية 71

680. Khalifa, *Qur'an: Final Testament* (10:5-25; 61:71).

681. قرآن كريم سورة 6 آية 126

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us that the universe was a mass after explosion Earth was one of the creation, Muslims read this fact in the Qur'an during fourteen centuries, in Arabic reads as,

اولم ير الذين كفروأ ان السموات والارض كانتارتقا ففتقهما و جعلنا من الما كل شئ ؛ حي افلا يومنون.[683]

Rashad Khalifa translated as,

> Do the unbelievers not realize that the Heaven and the Earth used to be one solid mass that we exploded into existence? And from water we made all the living things would they believe?[684]

The Big Bang Theory; is very recent science, above verse revealed from the Muhammad (Pbuh) month fourteen centuries ago. The verse is in original Arabic reads as,

والسمآ بينينئها بأييدٍ و انالموسعون.[685]

> The sky was constructed and expansion is continuing.[686]

Many of today's science discoveries could be found in the Qur'an written by the Prophet Muhammad (Pbuh) fourteen centuries ago. Mathematical code in the Qur'an, gave a surety to its believers, who were *Muttaqeen* become the best community ever raised up, enjoining the Human right and forbidding otherwise, worshiping creator Alone [687] and there mind was

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682. Khalifa, *Qur'an: Final Testament* (6:125).

683. قرآن كريم سورة 21 آية 30

684. Khalifa, *Qur'an: Final Testament* (21:30).

685. قرآن كريم سورة 51 آيظ 47

686. Qur'an 51:47.

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towards Islamic anthem or hymn "The believers, Jewish, Christians, and the sun and star worshipers, believe in one God, and they become alive all together in one day, lead a righteous life, have their work recompense from their Lord; they have nothing to fear, nor they grieve."[688]

Soon after, believers of the Book form a unique society, had their own institutions, art, literature, and science, political, social and in the short centuries became diverse with the Human right, throughout most of the world. Prophet Muhammad Pbuh called himself, or God called him as, *Khatimu'n-Nubuwah* or Seal of prophecy, Sheikh 'Abu' l-Haqq said Muhammad was brilliant in appearance, and according to traditions it had secretly inscribed within it, "God is one and had no associate."[689] First century Islamic calendar was the roll model and only followed seven centuries after, the Qur'an alone and continued the flourish by important and world famous scientists, thinkers, mathematicians, poets, chemists, philosophers, and etc. such as Avicenna, or Ibn Sina, Shams Al-Daula Al-Gazelle or Imam Muhammad Gazelle, Jalaleddin Nayshaburi Balkhi or Rumi, Ibn 'Arabi, and Ikhwan. "The Ikhwan reject the Aristotelian notion of time as being nothing but the measure of movement, although they still relate it to the motion of the heavens, which are the generators of space

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687. Qur'an 24:55.

688. Qur'an 2:62 and 5:69.

689. Hughes, *Dictionary of Islam,* 567.

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as well as of time."[690] Read in Arabic Original writing as,

و لماّ كان الفلک هو سبب وجود المكان, و عدد حركاته هو الزمان لما كان الزمان مقدار حركة الفلک.[691]

Mahmood Shahin Pirooz in his book writes,[692] about doctor Rashad Khalifa. In 1968, Rashad Khalifa, Imam of a Mosque in Tucson, Arizona, proclaim the existing English translations of the Qur'an have many mistakes and could not present the Arabic Qur'an. After he read verities available English translations of Qur'an. He said, the word of God was distorted by the translators, he decided and started his own translation of the Arabic Qur'an, plus he was mother tongue Arab and fluent in the Arabic.[693] He noticed the translation was not even easy for him. Twenty-six chapters of the Qur'an are prefixed by alphabetical initials, and they were not translational. He wrote the whole Qur'an into the computer data and gave the program to the PC. A number appears as a common denominator it was "19." What he found existed in the chapter seventy-four verse thirty, in Qur'an, but ignored by majority Muslim, only a few noticed the number which one of them happened to be an Iranian woman

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690. Seyyed Hussein Nasr, *An Introduction to Islamic Cosmological Doctrines* (New York: State University of New York Press, 1993), 63.

691. Ibid.

692. Mahmood Shahin Pirooz, آیا در قرآن کریم دست برده شده است , or Qur'an was touched or original? (شـــرکت انتشـــارات قلـــم 1383 انتشـــارات قلـــم , Tehran, Iran, 2005)

693. Rashad Khalifa was an Arab Muslim with a Ph.D. working in the U.S.

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from Isfahan.[694] This is the story it may give opportunity to the Qur'an scholar to authenticity of the Qur'an for get rid of nonsense Hadiths against women. There are Initials in the Qur'an; he could not translate.[695]

The number nineteen has been translated combine with the next verse after that for years during the fourteen centuries of existent. The chapters in the first Century Islam was took seriously all presented below, Arabic original,

يا ايها المدثر قم فانذر و ربک فکبر و ثيابک فطهر و الرجز فاهجر و
لا تمنن تستکثر و لربک فاصبر[696]

Rashad Khalifa translation in English reads,

> O you hidden secret come out and warn glorify your Lord shed your cover avoid falsehood do not exceed the limits, steadfastly commemorate your Lord.[697]

Verse thirty in Arabic reads,

عليها تسعة عشر[698]

English translation as,

> It is nineteen.[699]

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694. Mrs. Amin, or an Iranian lady, The Treasure from the Science in the Qur'an, 3rd vol. (in Farsi, Qum, Iran: Islamic Marketing Publishing, 1947) 187.

695. Rashad Khalifa, *The Computer Speaks: God's Message to the World* (Tuscon, AZ: Islamic Productions, 1981)

696 قرآن كريم سورة 74 آية 1-7 . .

697. Khalifa, *Qur'an: Last Testament* (74:1-7).

698. قرآن كريم سورة 74 آية 30

699. Qur'an 74:30.

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Through out the Qur'an numbers are defined, such as forty Nights etc. In this case is nineteen and no definition. Only two numbers are left without explanations, number nineteen in chapter seventy-four and number eight in chapter sixty- nine verse seventeen. In Arabic reads as,

و الملک علی ارجائها و یحمل عرش ربک فوقهم یومئذ ثمانیة.[700]

Rashad Khalifa translated in English reads,

> The angels will be all around, and your Lord's Dominion will then encompass eight.[701]

Why was the number 19 selected as common denominator? These two numbers, nineteen and eight, are a question for the scholars to research and the result of investigation ought to open a new era for the Muslims in the world. It might show and open a very important door to find something shows who the Muttaqeen are in one simple word. Probably we will be able understand the *Mi'raj* of the Prophet Pbuh of Islam and the meeting with his Lord which it happened during one night out in some place, the rest is in the Qur'an.

The 19 = One proclaims the first Commandment in all the three Abrahamic religions at their beginning held that as, "There is only one God." In Arabic *Wahid* is the pronunciation for One God in all Arabic dialog and accent. Nineteen is prim number; it is the first numeral one and the last nine, Alpha and Omega. This number looks the same in all languages.

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700. قرآن کریم سورة 69 آیة 17

701. Khalifa, *Qur'an: Final Testament* (69:17).

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Table 4

The Number Nineteen in the Qur'an

Aramaic	Hebrew	Arabic
و = 6	V = 6	W = 6
الف = 1	A = 1	A = 1
ح = 8	H = 8	H =8
د = 4	D = 4	D = 4
—	—	—
19	19	19 = One

It possesses mathematical assets. The most important in Aramaic Hebrew Arabic is the geometrical value of the "One." There are 114 Chapters in the Qur'an, which are 6 times 19. The last chapter has 6 Verses. If start counting back from 114, 19 times you come to 96 which is the first chapter is taught by the Prophet Pbuh to the world on that time.

There are 19 verses in the first release chapter. There is a unique setting in this book; twenty-nine chapters are prefixeed with fourteen different sets of Qur'anic Initials, containing one to five letters per set. The letters are as, ALIF-الف . LAM - لام MIM -ميم SAD - صادRA- ر KA -كا HA'-ها YA – ىTA -ط QAF-كاف NUN – نون SIN - سين AIN - عينHA - حا .[702] "In the name of God Most Gracious Most Merciful" in English consists of 38

702. Al-Qur'an, chapters 2, 3, 7, 10, 11, 12, 13, 14, 15, 19, 20, 26, 27, 28, 29, 30, 31, 32, 36, 38, 40, 41, 42, 43, 44, 45, 46, 50, and 68.

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letters, and in Arabic contains 19 Arabic letters both are mathematically relative to the number it reads in Arabic as,

بسم الله الرحمن الرحيم.[703]

703. An intricate mathematical code that is beyond the ability of human intelligence was found through the use of computers to be imbedded in the fabric of the scripture. This indicates an extraordinary intelligence in the verses, words, letters of the Holy Book. It also means that changing or incorrectly understanding or translating the Book has significant implications. The words and letters of the various chapters are not accidental, and they are not just vehicles for a literal meaning. The numbers reflect a sacred divine rhythm or harmony; this is reflected in historical events and in nature.

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APPENDIX D—TEN OPUSES OF AL-TTAQVA

To really gain all the spiritual teaching in the Qur'an it must be approached by individuals who meet the spiritual criteria for being *Muttaqeen*. Following are some examples of the word *Muttaqeen* and its cognates:

Chapter	Verse
1. *7. The Purgatory Al-A'raaf* "O children of Adam, when messengers come to you from among you, who convey my messages, then who take heed *Ettaqa* and amend will have neither fear nor regret." *No fear and sadness*	*35.*
2. *92. The Night Al-Layl* "As for the one gives and [righteous] Observer Ttaqa." *Peace and easiness*	*5.*
3. *3. The Family of Imran Ali-Imran* "You will certainly be tested, through your wealth and your lives, and you will hear from those who received the scripture, and from the Idol worshipers lots of insult. If you steadfastly persevere and lead a [righteous] observer *Tattaqo* life. *This will prove your strength in life."*	*186.*

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4.		*120.*
	"When anything good comes to your way they hurt, and when something bad happens to you they rejoice. If you steadfastly persevere, and maintain righteousness *Tattaqo*, their schemes never hurt you."	
	Confidence and scrutiny	
5.	*2. The Heifer Al-Baqarah*	*194.*
	"During the sacred months, aggression may be met by an equivalent response. If they attack you, then you may retaliate by inflicting an equitable retribution. You shall observe Tattaqo God and know that God is with the [righteous] Muttaqeen."	
	Protection and defending	
6.	*65. Divorce Al-Talaaq*	*2.*
	"...[Fear] observe Yattaq God, God will furnish an exit."	
	Relief from the hardship	
7.	*33. The Parties Al-Ahzaab*	*70.*
	"...Reverence Attaqva God and utter only the correct utterances."	
	The truthfulness and trustfulness	
8.	*9. Repentance Al-Tawbah*	*7.*
	"...God loves the [righteous] observers Muttaqeen."	
	God loves for all	

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9. *5. The Feast Al-Maa'edah* *27.*

"...God accept only from the
[righteous] observers *Muttaqeen.*"

Only Muttaqeen deed are accepted

10. *49. The Dwelling Al-Hujuraat* *13.*

"...The best among you the most
[righteous] observers Attqacom..."

Distinguish people

11. *10. Jonah Younus* *62-64.*

"...Those led a [righteous]
observers *Yattaqoon* life happy
here and after this.

God Guaranteeing for Muttaqeen

.2. The Heifer Al-Baqarah *223.*

"...You shall observe Attaqva God,
and know that you will meet God

You shall meet God

12.

"...You shall observe Ttaqo God, *282.*
and God will teach you."

God's knowledge for Muttaqeen

13. *45. Kneeling Humbled Al-Jaathiyah* *19.*

"...God is the friend of the
[righteous] observers Muttaqeen"

The friendship

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APPENDIX E—TABLE 5: FREQUENCY OF THE WORD *MUTTAQEEN* AND COGNATES IN QUR'AN

Table 5

Frequency of Word Muttaqeen *and Cognates in Qur'an*

CHAPTER 2
Al-Baqarah, (The Heifer) the word *Muttaqeen* and cognate appears in verses,

1. *Muttaqeen*
Verse, 2 متقين

2. *Tattaqoon*
Verse, 21 تتقون

3. *.Attaqoon*
Verse, 41 اتقون

4. *Attaqoo*
Verse, 48 اتقو

5. *Tattaqoon*
Verse, 63 تتقون

6. *Attaqoo*
Verse, 123 تتقون

7. *Tattaqoon*
Verse, 179 تتقون

8. *Muttaqeen*
Verse, 180 المتقين

9. *Tattaqoon*
Verse, 183 تتقون

10. *Yattaqoon*
Verse, 187 يتقون

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11. Attaqoo
Verse, 189

اتقوا

12. Attaqoo
Verse, 194

اتقوا

13. Attaqoo
Verse, 196

اتقوا

14. Attaqva, Attaqoon
Verse, 197

اتقوا –اتقون

15. Ettqa, Attaqoo
Verse, 203

اتقى – اتقوا

16. Ettaq
Verse, 206

اتق

17. Attaqoo
Verse, 212

اتقوا

18. Attaqoo
Verse, 223

اتقوا

19. Tattaqo
Verse, 224

تتقوا

20. Attaqoo
Verse, 231

اتقوا

21. Attaqoo
Verse, 233

اتقوا

22. Llttaqva
Verse, 237

للتقوى

23. Muttaqeen
Verse, 241

متقين

24. Attaqoo
Verse, 278

اتقوا

25. Attaqoo

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Verse, 281

اتقوا

26. *Yattaq, Attaqoo*
Verse, 282

يتق – اتقوا

27. *Lyattaqe*
Verse, 283

ليتتق

CHAPTER 3
Al-Imran, (the family of Imran) the word *Muttaqeen,* or its cognates appears,

28. *Attaqo*
Verse, 15

اتقوا

29. *Tattaqo, Toqeae*
Verse, 28

تتتقوا – تقيى

30. *F-Attaqo*
Verse, 50

فاتتقوا

31. *Ttaqa, Muttaqeen*
Verse, 76

تقى- متقين

32. *Muttaqeen*
Verse, 115

متقين

33. *Tattaqo*
Verse, 120

تتقوا

34. *Attaqoo*
Verse, 123

اتقوا

35. *Attaqoo*
Verse, 130

اتقوا

36. *Attaqoo*
Verse, 131

اتقوا

37. *Llmuttaqeen*
Verse, 133

للمتقين

38. *Llmuttaqeen*
Verse, 138

للمتقين

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39. *Attaqoo*
Verse, 172

اتقوا

40. *Tattaqo*
Verse, 179

تتقوا

41. *Tattaqo*
Verse, 186

تتقوا

42. *Attaqoo*
Verse, 200

اتقوا

CHAPTER 4
Al-Nesaa, (women) the word *Muttaqeen* or its cognates appears in verses,

43. *Attaqoo*
Verse, 1

اتقوا

44. *Yattaqo*
Verse, 9

يتتقوا

45. *Tattaqo*
Verse, 128

تتقوا

46. *Tattaqo*
Verse, 129

تتقوا

47. *Attaqoo*
Verse, 131

آتتقوا

CHAPTER 5
Al-Maa'edah, (the Feast) the word *Muttaqeen* or its cognates appears in verses,

48. *Al-Ttqva*
Verse, 2

49. *Attaqoo*
Verse, 4

اتقوا

50. *Attaqoo*
Verse, 7

اتقوا
التتقوا

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51. *LIttaqva*
Verse, 8

للتقوى

52. *Attaqoo*
Verse, 11

اتقوا

53. *Al-Muttaqeen*
Verse, 27

المتقين

54. *Attaqoo*
Verse, 35

اتقوا

55. *LImuttaqeen*
Verse, 46

اتقوا

56. *Attaqoo*
Verse, 57

اتقوا

57. *Attaqoo*
Verse, 65

اتقوا

58. *Attaqoo*
Verse, 88

اتقوا

59. *Attaqoo*
Verse, 93

اتقوا

60. *Attaqoo*
Verse, 96

اتقوا

61. *F-Attaqo*
Verse, 100

62. *Attaqo*
Verse, 108

اتقوا
فاتقوا

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CHAPTER 6

Al- An'aam, (Livestock) the word *Muttaqeen* or its cognate appears in verses,

63. *Yattaqoon*
Verse, 32

يتقون

64. *Yattaqoon*
Verse, 51

يتقون

65. *Yattaqoon*
Verse, 69

يتقون

66. *Attaqoohoo*
Verse, 72

اتقواهو

67. *Tattaqoon*
Verse, 153

تتقون

CHAPTER 7

Al-A'raaf, (Purgatory) the word *Muttaqeen,* or its cognate appears in verses,

68. *Attaqva*
Verse, 26

اتقوى

69. *Attaqa*
Verse, 35

اتقى

70. *Ttaqoon*
Verse, 65

تتقون

71. *Attaqo*
Verse , 96

اتقوا

72. *Llmuttaqeen*
Verse, 128

للمتقين

73. *Yattaqoona*
Verse, 156

يتتقونَ

74. Yattaqoona
Verse, 164

يتتقونَ

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75. *Yattaqoona*
Verse, 169

يتتقونَ

76. *Tattaqoon*
Verse, 171

تتقون

77. *Attaqa*
Verse, 201

اتقى

CHAPTER 8
Al-Anfaal, (the spoils of war) the word *Muttaqeen* or its cognate appears the verses,

78. *F-Attaqoo*
Verse, 1

فاتقوا

79. *Attaqoo*
Verses, 25

اتقوا

80. *Tattaqo*
Verse, 29

تتقوا

81. *Al-Muttaqeen*
Verse, 34

المتقين

82. *Yattaqoon*
Verse, 57

يتتقون

83. *Attaqoo*
Verse, 69

اتقوا

CHAPTER 9
Al-Tawbah, "Bara'ah, or Repentance, or Ultimatum," The word *Muttaqeen* or its cognate appears in verses,

84. *Muttaqeen*
Verse, 4

متقين

85. *Muttaqeen*
Verse, 7

متقين

86. *Muttaqeen*
Verse, 36

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متقين

87. *Muttaqeen*
Verse, 44

متقين

88. *Ttqva*
Verse, 108

تتقوى

89. *Ttaqva*
Verse, 109

تتقوى

90. Yattaqoon
Verse, 115

يتقون

91. *Attaqoo*
Verse, 119

اتقوا

92. *Muttaqeen*
Verse, 123

متقين

CHAPTER 10
Younus, "Jonah," the word *Muttaqeen* and cognate appears in verses,
93. *Yattaqoon*
Verse, 6

يتقون

94. *Tattaqoon*
Verse, 31

تتقون

95. *Yattaqoon*
Verse, 63

يتقون

CHAPTER 11
Hood, "Hud" the word *Muttaqeen* and cognate appears in verses,
96. *Llmuttaqeen*
Verse, 49

للمتقين

CHAPTER 12
Yousuf, "Joseph," the word *Muttaqeen* and cognate appears in verses,
97. *Yattaqoon*
Verse, 49

يتقون

98. *Attaqo*
Verse, 109

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اتقوا

CHAPTER 13

Al-Ra'd, (Thunder), the word *Muttaqeen*, and the cognate appears in verse,

99. *A- Muttaqeen* and *Al-Ttaqva*

Verse, 35

المتقين و التقوا

CHAPTER 15

Al-Hijr, (The Valley of Al-Hijr), the word *Muttaqeen* and cognate appears in verses,

100. *Muttaqeen*

Verse, 45

متقين

101. *Attaqo*

Verse, 182,

اتقوا

CHAPTER 16

Al-Nahl, (The Bee), the word *Muttaqeen* and cognates appear in verses,

102. *Fattaqoo*

Verse, 69

فاتقوا

103. *Muttaqeen*

Verse, 31

متقين

104. *Tattaqoon*

Verse, 52

تتقون

105. *Tqicom*

Verse, 81

تقيكم

106. *Attaqoo*

Verse, 128

اتقوا

CHAPTER 19

Merriam, (Mary) the word *Muttaqeen* and the cognate appear in verses,

107. *Taqqeeyan*

Verse, 18

تققييان

108. *Taqqeeyan*

Verse, 63

تققييان

109. *Muttaqeen*

Verse, 85

متقين

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CHAPTER 20
TAHA, (T H), the word *Muttaqeen,* and cognate appear in verse,
110. *Le-Ttaqva*
Verse, 132
لتقوا

CHAPTER 22
Al-Hajj, (Pilgrimage), the word *Muttaqeen* and cognate appear in verses,
111. *Attaqoo*
Verse, 1
اتقوا

112. *Taqvi-al-qoloob*
Verse, 32
تقوى ال قولوب

CHAPTER 23
Al-Mu'minoon, (The male beliers) the word *Muttaqeen* and the cognate appear in verses,
113. *Tattaqoon*
Verse, 23
تتقون

114. *Tattaqoon*
Verse, 32
تتقون

115. *Attaqoon*
Verse, 52
آتقون

116. *Tattaqoon*
Verse, 87
تتقون

CHAPTER 24
Al-Noor, (Light), the word *Muttaqeen* and the cognate appear in verse,
117. *Muttaqoon*
Verse, 34
متقون

CHAPTER 25
Al-Furqaan, (The Statute Book), the word *Muttaqeen* and the cognate appears in verses,
118. *Muttaqoon*
Verse, 15
متقون

119. *Muttaqeen*
Verse, 74
متقين

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CHAPTER 26

Al-Shu'araa, "the Poets," the word *Muttaqeen* and the cognate appears in verses,

120. *Yattaqoon*
Verse, 11

يتقون

121. *Muttaqeen*
Verse, 90

متقين

122. *Tattaqoon*
Verse, 106

تتقون

123. *Tattaqoon*
Verse, 142

تتقون

124. *Attaqo*
Verse, 108

آتقوا

125. *Attaqo*
Verse, 110

آتقوا

126. *Attaqo*
Verse, 126

آتقوا

127. *Attaqo*
Verse, 131

آتقوا

128. *Attaqo*
Verse, 179

آتقوا

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129. *Tattaqoon*
Verse, 124
تتقون

130. *Tattaqoon*
Verse, 142
تتقون

131. *Tattaqoon*
Verse, 161
تتقون

132. *Tattaqoon*
Verse, 177
تتقون

133. *Attaqo*
Verse, 184
آتقوا

CHAPTER 27
Al-Naml, "Ant," the word *Muttaqeen* and cognate appears in verse'

134. *Yattaqoon*
Verse, 53
يتقون

CHAPTER 28
Al-Qasas, "History," the word *Muttaqeen* and cognate appears in verse,

135. *Muttaqeen*
Verse, 83
متقين

CHAPTER 29
Al-Ankaboot, "The Spider," the word *Muttaqeen* and cognate appears in verse,

136. *Attaqoho*
Verse, 16
آتقواه

CHAPTER 30
Al-Room, "The Romans," the word *Muttaqeen* and the cognate appears in verse,

137. *Attaqoho*
Verse, 31
آتقواه

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CHAPTER 33
Al-Ahzaab, "The Parties," the word *Muttaqeen* and the cognate in verses,

138. *Attaqatonna*
Verse, 32

آتقيتنَ

139. *Attaq*
Verse, 37

آتق

140. *Attaqeena*
Verse, 55

آتقيين ا

141. *Attaqoo*
Verse, 70

آتقوا

CHAPTER 37
Al-Saaffaat, "The Columns," the word *Muttaqeen* and the cognate appears in verse,

142. *Ttaqoon*
Verse, 124

تتقون

CHAPTER 38
Saad, "S," the word *Muttaqeen* and cognate appears in verses,

143. *Muttaqeen*
Verse, 28

متقين

144. *Muttaqeen*
Verse, 49

متقين

I
CHAPTER 39
Al-Zumar, "The Throngs," the word *Muttaqeen* and cognate appears in verses,

145. *Attaqoo*
Verse, 10

آتقوا

146. *Attaqoon*
Verse, 16

آتقون

147. *Yattaqoon*
Verse, 28

يتقون

148. *Muttaqeen*
Verse, 33

متقون

149. *Muttaqeen*
Verse, 57

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متقين

150. *Attaqoo*
Verse, 61

آتقوا

CHAPTER 41
Fussilat, "Elucidated," the word *Muttaqeen* and cognate appear in verse,
151. *Yattaqoon*
Verse, 18

يتقون

CHAPTER 43
Al-Zukhruf, "Vanity," the word *Muttaqeen* and cognate appears in verses,
152. *Muttaqeen*
Verse, 35

متقين

153. *Muttaqeen*
Verse, 67

متقين

CHAPTER 44
Al-Dukhaan, "Smoke," the word *Muttaqeen* and cognate appears in verse,
154. *Muttaqeen*
Verse, 51

متقين

CHAPTER 45
Al-Jaathiyah, "Humble," the word *Muttaqeen* and cognate in verse,
155. *Muttaqeen*
Verse, 19

متقين

CHAPTER 47
"Muhammad," the word *Muttaqeen* and cognate appears in verses,
156. *Muttaqeen*
Verse, 15

متقين

157. *Ttaqvaohom*
Verse, 17

تقوهم

158. *Ttatquo*
Verse, 36

تتقوا

APPENDIX E [Table 5] (continued)

CHAPTER 48
Al-Fatt-h, "Victory," the word *Muttaqeen* and cognate appears in verse,

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159. *Attaqoo*
Verse. 26

آتقوا

CHAPTER 49
Al-Hujuraat, "The houses," the word *Muttaqeen* and cognate appears in verses.
160. *Attaqoo*
Verse. 1

آتقوا

161. *Attaqoo*
Verse. 12

آتقوا

162. *Attqacom*
Verse. 13

أتقكم

CHAPTER 50
Qaaf, "Q," the word *Muttaqeen* and cognate appears in verse,
163. *Muttaqeen*
Verse. 31

متقين

CHAPTER 51
Al-Dhaareyaat, "The Winds," the word *Muttaqeen* and cognate appears in verse,
164. *Muttaqeen*
Verse. 15

متقين

CHAPTER 52
Al-Toor, "Mount Toor," the word *Muttaqeen,* and cognate appears in verse,
165. *Muttaqeen*
Verse. 17

متقين

CHAPTER 53
Al-Najm, "The Star, the word *Muttaqeen* and cognate appears in verse,
166. *Attaqa*
Verse. 32

آتتقى

APPENDIX E [Table 5] (continued)

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CHAPTER 54
Al-Qamar, "The Moon," the word *Muttaqeen* and cognate appears in verse,
167. *Muttaqeen*
Verse, 54

متقين

CHAPTER 57
Al-Hadeed, "Iron," the word *Muttaqeen* and cognate appears in verse,
168. *Attaqoo*
Verse, 28

آتقوا

CHAPTER 58
Al-Mujaadalah, "The Debate," the word *Muttaqeen* and cognate appears in verses,
169. *Attaqva*
Verse, 9

آتقوى

170. *Attaqoo*
Verse, 9

آتقوا

CHAPTER 59
Al-Hashr, "Exodus," the word *Muttaqeen* and cognate appears in verses,
171. *Attaqoo*
Verse, 7

آتقوا

172. *Attaqoo*
Verse, 18

آتقوا

In chapter sixty, *Al-Mumtahanah,* "The Tested Women," the word *Muttaqeen* and the cognate appears in verse,
173. *Attaqoo*
Verse, 11

آتقوا

CHAPTER 65
Al-Talaaq, "Divorce," the word *Muttaqeen* and cognate appears in verses,
174. *Attaqoo*
Verse, 1

آتقوا

APPENDIX E [Table 5] (continued)

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175. *Yattaq*
Verse, 2

يتق

176. *Yattaq*
Verse, 5

يتق

177. *Fa-Attaqo*
Verse, 10

فاتقوا

CHAPTER 68
Al-Qalam, "The Pen," the word *Muttaqeen* and cognate appears in verse,
178. *Muttaqeen*
Verse, 35

متقين

CHAPTER 69
Al-Haaqqah, "The Reality," the word *Muttaqeen* and cognate appears in verse,
179. *Muttaqeen*
Verse,48

متقين

CHAPTER 73
Al-Muzzammil, "Wrapped," the word *Muttaqeen* and cognate appears in verse,
180. *Tattaqoon*
Verse, 17

تتقون

CHAPTER 74
Al-Muddath-thir, "The Hidden Secret," the word *Muttaqeen* and cognate appears in verse,
181. *ttaqva*
Verse, 56

تقوى

CHAPTER 77
Al-Mursalaat, "Dispatched," the word *Muttaqeen and cognate appears in verse,*
182. *Muttaqeen*
Verse, 41

متقين

CHAPTER 78
Al-Naba, "Event" the word *Muttaqeen* and cognate appears in verse,
183. *Muttaqeen*
Verse, 31

متقين

APPENDIX E [Table 5] (continued)

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CHAPTER 91
Al-Shams, "The Sun," the word *Muttaqeen* and cognate appears in verse,
184. *Taqvaha*
Verse, 8

تقوا

CHAPTER 92
Al-Layl, "The Night," the word *Muttaqeen* and cognate appears in verses,
185. *Ettqa*
Verse, 5

إتقى

186. *Al-Attqa*
Verse, 17

الاتقى

CHAPTER 96
Al-Alaq, "The Embryo," the word *Muttaqeen* and cognate appears in verses,
187. *Ttqva*
Verse, 12

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